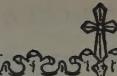


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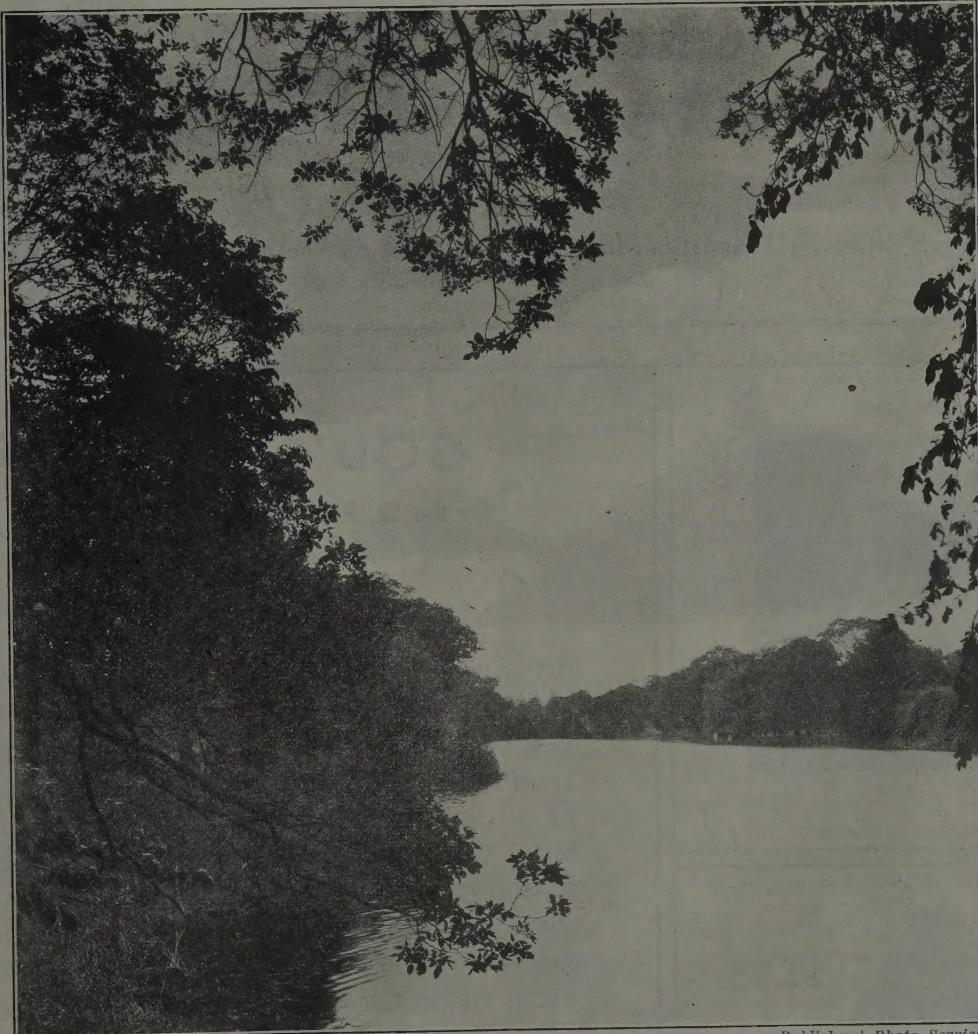


The Living Church

VOL. LXXXVI

MILWAUKEE, WISCONSIN, APRIL 9, 1932

No. 23



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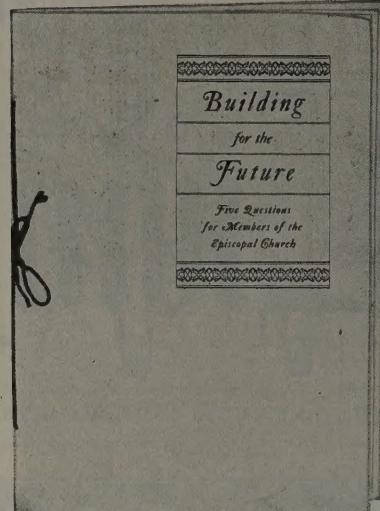
"Nature, vicarye of the Almighty God."—CHAUCER

IN the March 26th issue of THE LIVING CHURCH, the Trustees of the Church Literature Foundation announced a campaign for an endowment for \$250,000.00, and briefly described the plan.

With the publication of the announcement, BUILDING FOR THE FUTURE, a brochure outlining the project, was mailed by the Trustees, to every subscriber to THE LIVING CHURCH.

It takes but a few moments to read this attractive little book, and we hope if you have not already done so, that you will not fail to read it—today—now.

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GOD'S PLAN

By the Rt. Rev. Michael Furse, D.D.

Bishop of St. Albans

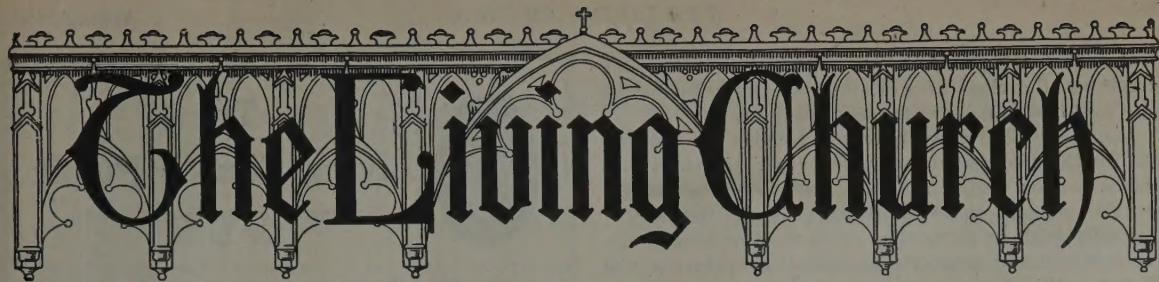
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EDITORIALS & COMMENTS

Current Events in the Church

THE INCREASING INTEREST in adult education is one of the hopeful and encouraging signs of the times. Throughout the country university extensions, vocational and opportunity schools, and night schools of many kinds are interesting thousands of men and women in subjects and events often remote from the specialized fields of their own occupations or vocations.

In the religious world, too, the awakening interest in adult education is noticeable, though by no means as marked as in the secular sphere. Our own Church, we must confess, has not led in this movement, though of recent years she has made notable progress along these lines, largely owing to the guidance of the Adult Division of our national Department of Religious Education. Yet it is still unusual to find in the Episcopal Church anything comparable to the large adult "Bible classes" characteristic of some of our denominational neighbors.

One of the most popular courses in many of the secular adult schools is that in current events. Much of the success of such a course naturally depends upon the leader, since he must be alert and well-informed, keeping constantly in touch with the trend of affairs, and possessing a background of history, politics, and economics broad enough and sound enough to enable him to interpret the affairs of the day in the light of their true relation to other events, both past and present. In such classes the place of the text book is taken by the daily paper, the weekly news magazine, and the current reviews. The class that is desirous of formulating its own intelligent views on current topics will naturally draw upon as many of these sources as possible, and will endeavor to correlate and evaluate the differing interpretations of the various viewpoints presented by the periodicals that they study. Members of such classes learn to look behind the headlines and to evaluate the news of the day according to an intelligent perspective, with the result that they become better informed men and women, and more intelligent citizens.

Why should not the same method of adult education be carried over into the Church? If the ignorance of the rank and file of American citizenry concerning public affairs is disturbing, that of the average Churchman—even the average vestryman—concerning Church affairs is appalling. Churchmen who pride themselves on their grasp of affairs in the business and political world are all too often content to confine their "study"

of current Church events to the more sensational stories in the secular press, with the result that they have only the vaguest and most confused notion of the work of the Church beyond the limits of their own several parishes. Is it any wonder, then, that the appeal of the general Church so often falls upon deaf ears?

Every rector knows these facts only too well. Recently, when the daily press published sensational stories about the curtailment of the missionary budget of the Church, one rector received eleven telephone calls from parishioners within an hour. Each put to him substantially the same question: Did he not think it outrageous that all the missions were to be closed and all the missionaries recalled? What were "they" thinking about to permit such a disgraceful thing?

We venture to suggest a practical means of educating the men and women who make up our parishes, so that they will be able to look behind the headlines, and understand what the Church really stands for, and what it is doing: the Church current events class.

THE Church current events class will naturally differ with the needs and resources of differing parishes. In some it may perhaps be fairly elaborate, with a paid instructor and a budget permitting the sending of class observers to diocesan and national conventions and congresses. In other parishes it may be a very simple affair—just a group of perhaps half a dozen or a dozen men and women meeting with the rector once or twice a month to discuss what's going on in the Church.

Whether large or small, elaborate or simple, the technique of the class will be very similar, and will be essentially the same as that of the secular current events class. Instead of the daily paper, the Church weekly—the newspaper of the Church—will be the principal text. There are four such weeklies in the Episcopal Church, each reporting the news of the Church as completely, accurately, and impartially as its facilities permit, and each interpreting current events of the Church according to its own viewpoint. Ours is a comprehensive Church, and each of these viewpoints has a legitimate place in the Church; therefore all of them should be studied by persons endeavoring to formulate intelligent opinions of their own.

Ideally, each member of the class should subscribe to one or more of the Church weeklies, so that he can study it at home and be prepared to take part in the class discussion on the basis of such study. Where the

resources of the group do not permit individual subscriptions, the class as a whole may subscribe to the four weeklies, and they may be passed about.

While the Church weeklies will furnish the working text for the discussion of current events, the class that wishes to look deeper than the surface and study the background and inner meaning of such events will naturally wish to go farther in its reading and study. The monthly and quarterly periodical literature of the Church will be found helpful in so doing; carefully selected religious books will be even more valuable. In some cases it will prove feasible for each member of the class to choose some current topic that appeals to him or her, and to "read up" on the history of that particular subject, presenting a paper or report at a later meeting of the class.

There are many, many forms that such a class in the current events of the Church may take. Much will depend upon the ability of the rector or other class leader; more upon the sincerity and diligence of the class members.

But one thing is certain. The members of the Church current events class, if they devote themselves to their subject earnestly, will become more intelligent, better Churchmen, just as the members of secular classes in current events become more intelligent, better citizens.

Is it too much to hope that in time such classes will be included among the usual organizations of every parish?

ANSWERS TO CORRESPONDENTS

E. W.—There are no statistics available as to the number of Anglican Sisters in the United States. Perhaps some idea may be gained from the fact that the Religious communities for women in the American and Canadian Churches now have fifty-eight Religious houses, forty-four institutional works of mercy (hospitals, orphanages, etc.), and twenty-two educational projects. This makes in all 124 institutions, or approximately one-third the number maintained by the 1,200 Anglican Sisters in the British Isles.

R. D. E.—In no state is the Episcopal Church the strongest religious body, according to the 1926 government census. In Rhode Island the Church ranks second, with 36,197 members; the Roman Catholics being first with 325,375; the Church ranks third in Connecticut, Delaware, District of Columbia, Nevada, New York, and Utah.

S. L. K.—(1) The phrase "the round world" in Ps. 98 v. 8, like "the compass of the world" in Ps. 24 v. 1, translates the Hebrew word *tebhel*, which appears to be a poetic word, but always to be used in the sense of "the whole world," whereas the usual word *yerat* ("wires") can frequently be taken in the sense of "the land, the country." For this reason it is translated in Latin by *orbis terrarum*. The Prayer Book Psalms, being taken from the Great Bible, follow the Latin rather than the Hebrew or the Septuagint, and the word "round" has crept in as a translation of "orbis." (2) "Round" does occur, though, in two words: *גַּם* (*aghol*) I Kgs. 7 v. 23, 31; 10 v. 19, and other places; *סָהָר* (*sahar*) Cant. 7 v. 3.

A READER asks for the name of the author of a poem quoted by Bishop Anderson, as follows:

"I know a land that is sunk in shame,
Of hearts that fail and tire;
But I know a Name, a Name, a Name,
That can set that land on fire."

Can anyone supply information as to the source of this quotation?

EMMAUS: 1932

(OUR COMMUNIONS)

You and I,

WE BE two people passing by,
And He would join our company.

Our faith, we two, so weak betimes—
Our knowledge so unsure a sort, —
We heed slight half the Stranger tells . . .
Too good for truth such high report!

Those times we bid this Stranger stay,
Those times we offer roof and bed,
The veiled face is known to us
The while He breaks for us the Bread.

... You and I,
We be two people passing by,
And we have joined His company.

F. H. O. BOWMAN.



The Living Church Pulpit

Sermonette for the Second Sunday
after Easter

THE LOVE TEST

BY THE REV. G. D. ROSENTHAL, M.A.

"We know that we have passed from death unto life, because we love the brethren."—I JOHN 3:14.

HERE IS A BEAUTIFUL TRADITION of St. John at Ephesus, which tells us that in his extreme old age, when he was too feeble to walk, he was carried to the Christian assembly. The light of the Ephesian summer fell upon his silvered hair, and glittered perhaps on the jewels of the mitre which tradition has assigned to him, as amid an expectant silence he rose on tottering feet to address the faithful. But his sermon consisted of only one short sentence: "Little children, love one another." Some of our modern hearers who are only able to remember about a sermon the exact number of minutes it took to deliver might be disposed to envy the primitive Christians of the Ephesian Church, if for nothing else at least for this, that they were privileged to listen to the shortest sermon in the annals of the Church. But the hearers at Ephesus, we are told, so far from being content with an utterance so brief, said to the Apostle: "Have you nothing else to say to us?" And he replied: "I am too weak to say more, but this is enough; for it is the commandment of the Lord, and sufficient if it be fulfilled indeed."

Whether that story be historically true, I do not know. At any rate, it is true symbolically. It illustrates in a vivid picture the uniform teaching of the whole of the New Testament that love is the essence of the Christian life, the only real and enduring test of a true Christian experience. Love was the great master word of the new born Church, and in the sense in which Christ and His Apostles used it, it was an absolutely new word, standing for a social passion which was new in human experience. In a daring antithesis St. John in his first epistle makes this social love the criterion of the new kind of life which Christ came to bring, the test of God's indwelling in the soul: "We know that we have passed from death unto life, because we love the brethren."

This social love is not only the test of Christianity; it is the great weapon of Christianity for the regeneration of mankind. It is of little use to talk to one class of men about their obligations to another class. "Duty," says Ibsen in one of his plays, "is a cold, hard word." Obligation is a colder and a harder word. The general conscience is not sensitive enough to respond to appeals of *noblesse oblige*. The crust of class and caste is far too thick to be penetrated by the toy arrows of a theoretical humanitarianism. We must love the poor and outcast before we can really help them. We must love them in their most repulsive and degraded aspects. We must love them with that divine charity which believeth all things, and hopeth all things. We must honor them as Christ did, beholding upon their foreheads "the secret star from the Benediction on the Mount."

When once we love the brethren, then the care of "the bottom dog" ceases to be an unwelcome obligation; it becomes the natural expression of our Christianity. We do not speak of almsgiving when we help a brother who is in need. "If I had a brother that I loved," wrote Margaret MacDonald, "degraded in the East End of London, I should not rest until I had done my utmost to save him, and others would think that was only to be expected of me; but I have thousands of brothers and sisters there, and I calmly let them be."

We live in an age, not only of restless analysis, but of increasing demands upon the practical resources of the Christian Church. All that is not of asbestos is being burned away by the fires of thought and criticism. That which remains is enough, and it is indestructible. The love of God to man as revealed in the Incarnation; the love of man to man as displayed in devoted and self-sacrificing service; this is a Gospel with which we may fearlessly and triumphantly challenge the futility of modern humanism. "The influence which softens, which brightens, which elevates, which sweetens, which does something for human society, which lays its subtle touch of healing upon the leprosy of life, will be welcomed . . . as a messenger of Christ." It is useless to speak to the world of the divinity of Christianity until we have proved its humanity.

Modern Medicine and the Igorot

By Hawkins K. Jenkins, M.D.

With an Introduction by the Rev. Lee L. Rose, Priest in Charge of the Mission of St. Mary the Virgin, Sagada

THROUGH THE COURTESY of the Editor of THE LIVING CHURCH, the Mission of St. Mary the Virgin at Sagada has been able to present to the Church at home what might be called a report on conditions as they now obtain in the closely related fields of Church and school. Such a report can hardly be complete without a survey of the third branch of our work, the medical branch which, though among

Introduction

the earliest features of our mission in this remote country, has never been able to flourish as was hoped because for years we had no physician or surgeon on our staff and had to pile an unfair burden on the shoulders of nurses, a succession of nurses, who have undertaken with heroic courage the job of relieving the immense physical distress of this region. At the end of 1930, Dr. Hawkins K. Jenkins joined the mission—a real answer to our prayers—and I have asked him to prepare the following paper on his work at the Sagada Dispensary. Writing as a missionary priest, I have no hesitation in recommending the medical work at Sagada as the most valuable adjunct we

could have. Our warfare is with superstition, the negative religion of fear among a people oppressed at every turn by their dread of evil spirits. This dread the old men of the village employ to their own material advantage.

Naturally, since these old men claim that the only effective treatment of disease is the giving of a feast to propitiate the spirits and incidentally to fill their own stomachs, they will resist every advance of our medical work. I can imagine no place where a medical mission is more needed—it is alone in its field; it has no rivals—nor where its fruits are more directly harvested by the Church.

IN DESCRIBING A MISSION STATION from a medical standpoint, it is necessary to undertake one's study from two avenues of approach: first, what need exists there for medical and surgical care and, second, how is this need being met. Following this plan, the writer wishes to begin his statement of the situation at Sagada by surveying the need.

In this town and its immediate vicinity there are more than fifteen thousand Igorots of all ages—that is a conservative estimate; others would double my figures: any guess at population gives a most imperfect impression of the great area on which we draw. These people are subject, of course, to many diseases, medical as well as surgical. Bronchitis and pneumonia are common among them, especially so among the babies and young children. Even in the families of Igorots connected with the mission the infant mortality is appalling; it is small exaggeration to say that many of them give to the Church one baptism and one burial every year. Outside the mission, these young lives are mowed down. The Igorots themselves even help the process, where there are twins, by killing one or both because they consider such births unlucky.

Among the adults there is a great frequency of malaria in its severest forms, and of dysentery, as well as many surgical conditions, chief of which are various tumor growths and, of course, appendicitis. There are also many afflicted with diseases of the joints, of the skin, of the eyes and ears, and thousands with infected tonsils and bad teeth. The suffering which results from these diseases can be imagined but this suffering is enhanced because, for reasons I will explain later, people with tumors and similar complaints will delay coming for treatment until the growths have attained such great size

that the operative procedures to remove them are made exceedingly hazardous, and recovery, in consequence, is prolonged.

Equally common are the cases of infected tonsils I have mentioned, with all their resulting complications, especially abscessed ears. If these tonsils could be removed as soon as they become diseased much of the permanent deafness one finds in the mountains would be prevented and this terrible handicap forestalled.

But this is not all. One needs, indeed, the pages of a medical journal to record the cases he meets—stones in the kidney, diseased joints, syphilitic conditions and complications, rheumatism, pyelitis, diseases of the heart, goitre—ailments the people have endured with stolid apathy because they did not believe there was any cure outside the futile and expensive ministrations of the old men.

First, let me remind the reader that there is no hospital building which can rightly be called by this name. What we have now is a small and poorly arranged structure built for another purpose but which has to serve, in the best way it can, as a combination of dispensary and hospital. It boasts

of two bed rooms and another room which has been forced into use as an operating room.

Into these two bed rooms are crowded all the patients who come for treatment and who are too ill to return to their homes. In America many cases of this type can be treated at home; in the Igorot country this is not feasible. The Igorots have no homes in our sense of the word. To send an invalid home is almost certainly to erase any hope of complete recovery; often it might be called a sentence of death. The following account, written for the June, 1931, number of the *Diocesan Chronicle*, will show the conditions against which a sick man must struggle for recovery in his home—the description applies almost without exception to every Igorot house:

"What the medical staff have to contend with can be illustrated by the experience of our priests when called to give the Sacrament to a sick man. Probably the disease is pneumonia, yet one finds the patient in a small hut hermetically sealed against fresh air; the atmosphere is overheated and saturated with smoke from a fire in the middle of the floor while the presence of a dozen or more people adds to the foul stench, and, by the lugubrious laments in which these comforters indulge, convinces the sick man he will surely die. As a final touch the patient is swaddled in blankets from crown to toe so that he can breathe only the feverish exhalations of his body. . . ."

RATHER than rob our sick of all chances of life by sending them back to such conditions, we put them—if we can—into whichever of these two above mentioned rooms has a vacancy, though of course we cannot avoid placing patients suffering from diseases which call for isolation side by side with others from whom they should be kept far removed. This lack of space even compels surgical cases, direct from the shock of an operation, to share a room with as many as four others afflicted with as many different diseases.

All of this crowding is regrettable and depressing, but there is no help for it. It is not surprising when one considers the vast area which this tiny makeshift hospital has to serve as a place of refuge in time of sickness. In the year 1930 alone, over 24,000 patients were treated either at this place or by members of the medical staff who accompanied the priests on visits to the outlying villages. And this number would have been greater but for the lack of accommodation. Indeed the saddest of our experiences is the need of turning people away: so many times we see natives come here after hours and sometimes days of grinding travel over mountainous foot-paths, we see them ar-

rive in pitiful condition, both from sickness and exhaustion, only to find there is no room for them, that they must wait! Such waiting they do resignedly, the more fortunate ones sometimes being able to locate a friend or relative in a nearby village with whom they may lodge until we can let them enter the hospital. But whether they show their disappointment or conceal it, the ordeal of rejecting them is always pitiful, never easier because of its frequency.

But we have some things for which we are thankful and not least among them our attic. True, it is poorly ventilated, dim, smelly, but in our cramped quarters it is the one room spacious enough to contain those of the patients who have recovered sufficiently to be placed there and yet who are not well enough to go home. Into this attic they crowd; on its bare floor they lie, uncomplaining. We cannot give them beds, first, because we have none to spare and, second, because beds would take up too much room and so reduce the number of patients for whom it is possible to provide recuperation in that ill-smelling place.

Sickness is not a time when patience comes easily, and yet it must be acknowledged that the people among whom we are working never grumble over these inconveniences and hardships which they have to suffer because of inadequate quarters. They possess so small a portion of this world's goods that they are unable to pay for their treatment or even for their food while with us, and they seem to think that, since they cannot repay us, they should make no complaint about how they are housed or grouped. But, even though they do not protest, it hurts every medical instinct thus to put them to such discomfort.

And still they come! In ever increasing numbers they press upon us and, much as this steady increase adds to the burden of accommodating them, it does encourage us to work harder and harder. We wonder sometimes why they should come, knowing, as they must, how poorly we can house them—and then we realize what it is that drives them here. Briefly it is this: they have seen a good number of their friends or relatives leave their villages and come to us and, by the grace of God, a high percentage of these returning home with health regained. This has been due merely to the application of medical or surgical measures which are everyday matters of civilized and enlightened people but which seem miracles to these poor people.

PERHAPS a short description of a recent case will illustrate this point. We have just sent back to her home a young woman upon whom we operated for an abdominal tumor. For many months before coming here she had been suffering, gradually becoming worse; during this time she had been taken to all the native "witch-doctors" in many villages. The opinion of each of these practitioners was always the same. Each believed the tumor to be an animal like a crocodile which in some way had entered the young woman's abdomen. And to each "doctor" there was but one treatment, a simple one, though intensely painful and brutal. If there was a crocodile in her abdomen, they reasoned, it could not be removed without killing the girl, but the crocodile itself could be killed and allowed to remain where it was. So, wearied by long suffering, the young patient submitted to their "treatment." In every instance she was held securely while her abdomen was pummelled vigorously by the "witch-doctors," for, said they, surely that must kill the animal. Had not similarly growing crocodiles in other women been killed in this way? Yes, indeed, and at their hands, even though the dead animal remained.

It is possible that tumors of other types so treated had ceased to grow at about the time the unfortunate patients had received their "cure." But in the case of the woman in question this did not happen. Here was a type of tumor which would not stop growing; it became steadily larger and larger and rapidly more and more distressing to its victim. When she herself suggested visiting the dispensary she met only unbeliefing ridicule until, finally, desperate from pain, she slipped away and appeared here, coming of her own accord and giving us the account I have written of her months of suffering and vain efforts to get relief.

Fortunately we could make room for her and began to get her ready for an operation. She was in such condition that two days were needed before it would be safe to proceed and, within a few hours of her admission, her father sent word that she must not be operated upon, for if she died (which he

was confident she would) he would be held responsible by the "witch-doctors." They would fine him for what they would call the sacrifice of his daughter's life. (We had had one case, the grandfather of this same girl, who had withdrawn from the dispensary, although his only chance of life was by an operation, because his family dared not face the exactions of the old men if he died from such surgical treatment; he did die soon afterwards but no one heard the old men, in their turn, volunteering a fine to the bereaved family!) Though still in pain, the woman began to waver in her decision until only by repeated efforts of persuasion did we gain her father's consent, and this on the one condition that her uncle be allowed to witness the operation.

The tumor was removed. It weighed six pounds and twelve ounces. The uncle, who witnessed the operation, is among those who are convincing the people that treatment at our little dispensary often can cure where the native "doctor" has failed.

INSTANCES such as this, and others of different kinds but with the same result, are the basic reasons for the continued and steady growth in our work. Rather than stay at home in protracted misery, the Igorot comes here, even though he knows beforehand that he will be crowded with strangers in the squalid intimacy of disease.

But the reader must not be encouraged by these few examples, however, into imagining that the power of the native "witch-doctor" or "medicine-man" has been destroyed. This is far from the case. He still holds sway over the larger portion who have not dared cast off his shackles. "Shackles" they are indeed, for by his awful sounding threats of disaster, if they do not obey him, he instills into their simple minds a terror which binds them to the dictates of his ignorance and his greed as securely as ever a prisoner was bound to a post.

We are too much handicapped by the inadequacy of our present building and its equipment to drive the lesson home. Our results are impressing the Igorot favorably but they would be much more effective if we did not need to depend on makeshift quarters and makeshift tools in what is truly a battle with superstition. We have reached the end of our resources. If we are to continue our growth we must have a hospital built to be used as such and one large and equipped adequately enough to take in all those who require treatment and who are so ill that they should not have to be sent away with instructions to come again when there may be room for them; a hospital of such capacity that we need not jam those who are slightly better into an attic, poorly ventilated and so small that beds would fill too much of its precious space. Yes, a real hospital, in which the operating room is properly furnished and with space to keep the sterile dressings in a place especially set aside for them so that we shall not have to play hide-and-seek for the things we must use in the critical moments of an operation.

A hospital of this type does not mean a hospital of great size designed to cope with the demands of a populous center in America, but at least it should be supplied with what are now recognized as the ordinary essentials of medical practice and, since it is the only institution of its kind in a wide district, the equipment must be good enough to stand wear. We cannot replace worn-out equipment in an emergency, as we learned several months ago to our cost when some rotten rubber tubing gave way during an attempt at blood transfusion, and a member of the mission staff, into whose training the Church had put both time and money, was denied this chance of stimulation and, perhaps because of this loss, died.

Finally, such a hospital must be suited to a considerably wider range of functions than a hospital in a civilized community. It must be prepared not only to receive urgent and critical cases but others in the earlier, formative stages of disease so that their disorders can be arrested in a place that is healthy and clean instead of aggravated by the filth and darkness of their homes. And it must be prepared to carry its patients to a point of convalescence where this same filth and darkness cannot undo our work. It will achieve more: it will bring notions of decent, sanitary living into minds that never have conceived even the desirability of such things. It will prove a true partner to religion in building a strong, healthy race of this people whose future, except for our help, trembles ominously in the balance.

Can Europe Keep the Peace?

By Clinton Rogers Woodruff

THIS IS THE TITLE of Frank H. Simonds' remarkable book, published by Harper and Brothers (\$3.00). It leads one to ask if any country can keep the peace. As the great Disarmament Conference convened in Geneva there was almost universal unrest, and actual warfare in and around Shanghai; and the war craft of the Great Nations making for the Chinese waters.

When we recall the untold losses of lives and material incident to the World War and the consequent, inevitable depression due to the destruction of values, one would naturally feel and conclude that there would be a worldwide, insistent demand for general disarmament. Instead we have the present situation.

When we recall the millions spent for peace propaganda, the activities of innumerable peace organizations and of the churches, the monster petitions and demands, one would expect a lessening of warlike activities and a hastening of the movement, if not to lay down our arms, at least to reduce materially their number and modify their character. Instead, we have the present situation.

To me one of the most significant books that has come to my table is one entitled *What Would Be the Character of a New War?* (London: P. S. King and Son, Orchard House, Westminster, 16s.) An exhaustive study, by experts from many countries, of the different aspects and consequences—military, economic, financial, demographic, psychological, juridical and other—of a future war. It is the result of an inquiry organized by the Interparliamentary Union (Geneva) to serve as a basis of discussion for the Security Committee of the Union. An introduction has been added by Dr. Munch, Danish Foreign Minister and chairman of the committee.

Containing, as it does, articles on such questions as the technical development of warfare, the "war potential," the possibilities of defense against gas attacks, this publication has a special bearing on the problems before the Disarmament Conference.

The significance of this volume lies in the fact that an organization like the Interparliamentary Union practically takes it for granted that there will be future wars!

Since the Peace Conference, mankind has been engaged in a determined, conscious search for a secure and permanent peace. Why has this movement not succeeded? Jonathan Mitchell in his *Goose Steps to Peace* (Boston: Little, Brown & Co. \$2.50) gives an "inside" story of the various international conferences, and attempts to estimate the present-day forces making for war and peace. We have had the League of Nations, the Kellogg-Briand Pact, Locarno, the Washington and London Naval Conferences. Why has this peace movement not succeeded? Mr. Mitchell gives his explanation for what it is worth, with characteristic journalistic positiveness. He believes that Secretary Hughes fooled the country on the submarine question; that France, immediately after Locarno, began to build, along the French-German frontier, the greatest fortifications in history; that President Hoover, during the London Conference, broke his promise to the French, and caused M. Tardieu to refuse to sign the London naval treaty.

IF ANOTHER WORLD WAR breaks out within the next five years, the United States will almost certainly be involved. Mr. Mitchell attempts to estimate, from the point of view of an American newspaper correspondent who has lived through many of the scenes described, what are the forces making for war and for peace, and what action is needed—quickly. There is nothing new in the suggestion of a militant demand for peace, but in the face of the present situation following years of agitation and propaganda, often of a militant character, something more is needed—a profound change in human nature.

This thought is reinforced by some of the questions which Simonds, a thoroughly experienced newspaper man, asks in his thoughtful book. Here are some of them:

Why can Mussolini's ambitions only be realized by war?
How did France cause the downfall of the MacDonald ministry and the English financial collapse?

Why has the League of Nations failed?

What nation dominates European politics and how does its diplomatic policy presage inevitable war?

What is the Polish corridor and why is it the powder magazine of Europe?

Why has France exploded all disarmament conferences?

Why is Woodrow Wilson responsible for present European animosities?

Why is the situation today like that in 1914?

The answer to these searching questions indicates the seriousness of the present situation in Europe. His is a book of realities. Mr. Simonds paints no gaudy pictures; he does not attempt to tell when or where the next war will come, what it will be like, or how to avoid it; but from twenty years of experience and observation, he gives a detailed statement of what is going on in Europe and explains the problems about which we are all concerned.

America, he declares, is filled with well-meaning earnest groups, largely women, who, knowing nothing much of European history and filled with provincial and impractical notions of brotherly love, think all racial problems abroad are in some way evidence of "foreign inferiority" and can be settled by American sweetness and light. As Mr. Simonds points out:

"Woodrow Wilson was satisfied that he had only to appeal to the peoples, over the heads of their prime ministers, to obtain a peace of justice and understanding. But to all peoples beginning with the American, the Wilsonian appeals were without avail when they placed international dreams above national realities."

THOSE of us who are interested in promoting a better international understanding, and that I feel convinced includes all the readers of *THE LIVING CHURCH*, are of course interested in the League of Nations and want to see it succeed. Therefore they will be interested to learn that the Secretariat of the League of Nations has compiled a book entitled *League of Nations: Ten Years of World Co-operation*, distributed by the World Peace Foundation, Boston, (\$3.50) which is an objective account of the work of the League in the first ten years of its existence. Of its fourteen chapters two deal with the more specifically political functions of the League, the settlement of disputes, the organization of peace, disarmament. Two deal with the Permanent Court of International Justice and the codification of international law; five with governmental cooperation through the League on economic and financial questions, on communications and transit, on health, on intellectual relations, and on social and humanitarian questions, respectively; three with the special tasks of the League in connection with mandates, minorities, the Saar Territory, and the Free City of Danzig; one is devoted to the finances of the League itself; and a final chapter shows the League's dependence on public opinion and how its methods have been determined.

Each discussion traces briefly the history of a given activity, indicating its "charter" in the Covenant or the condition which made the work necessary, the way in which it is organized, the specific functions of the section of the League responsible for it, the special problems faced by the League, and the record of work done. It is indeed a valuable reference book.

Fr. Franziskus Stratmann, O.P., an able and distinguished scholar of the Dominican order, has given us *The Church and War* (New York: P. J. Kennedy and Sons, \$2.25): the first complete examination of the problem of peace and war by a Catholic theologian since 1914. He carefully sifts out the traditional Catholic teaching, particularly of St. Augustine and St. Thomas, from what he holds to be too lax doctrines of certain later theologians. He arrives at a very remarkable conclusion, which, though a Catholic, he does not shrink from applying to the Crusades, just as earlier in the book he does not allow his German nationality to deflect his judgment of the Great War. As well as examining his problem in the light of divine revelation

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CHILDREN OF DISASTER

BY ALVIN F. HARLOW

THAT IN ONE LIMITED AREA of wealthy America thousands of children (to say nothing of parents and grandparents) should be on the verge of starvation, that some of them are dying as the result of scanty clothing and undernourishment, and all this through no fault of the parents, such is one of the bitter whims of our present economic turmoil. These stricken folk are the families of the unemployed coal miners in the southern Appalachian region and two small outlying districts in western Kentucky and southern Illinois.

Fate—or, to be more accurate, War—has played a bitter joke upon the southern mountain people. During the World War, the bituminous coal industry waxed rich; many new mines were opened, thousands of additional laborers called for. From their little gulch and hillside farms the mountain men were lured to the coal mines by the offer of wages which seemed fabulous to them. For a brief time they tasted prosperity such as they had never even imagined before. Then came peace, and there was too much coal. Oil, electricity, water power dealt the industry more hard blows, and the financial crash in the past two years has well nigh completed its ruin. When a great railroad system crossing West Virginia can buy coal at 72 cents a ton, is it any wonder that coal companies are collapsing and miners' families are starving?

For some miners there has long been no more than one day's work per week; for many others, no work at all. In one Kentucky county, 1,300 families were found (averaging seven persons each) whose average net income was \$1 weekly per family. But even they were a little better off than thousands of others who had nothing. Many children began the present winter with neither shoes nor stockings, many with no underwear; some boys even had no shirts. Of course they could not go to school in winter weather with such scanty covering. Many of the elders are no better off, their clothing being a mass of rags; and the result is that whole families often sit all day long around a tiny coal fire in the cabin, too shivery, too gloomy to stir outside, despair eating them like a canker.

Families have been found trying to sustain life on wild berries picked and dried last summer because there was no money to buy sugar and jars for canning; one home was found in which there had been nothing but a little corn meal and water for two weeks; another in which the only "food" consisted of a half cup of lard and a spoonful of ground coffee. Scurvy and pellagra are found as the result of unbalanced diet; pneumonia is attacking the ill-clad, undernourished bodies here and there, and sometimes finding easy victims—in one family four were lying ill of it at one time.

For most of the miners, their former jobs are forever gone. So, too, are many of the little mountain farms which they once owned or rented; and it would be difficult to sustain life on them now, anyhow. To rehabilitate this once proud and self-reliant pioneer people, now humbled and discouraged, is a task for the immediate future; but first their lives must be saved, they must be fed and clothed, and the children must have some medical treatment and a few school books.

The newly organized International Save the Children Fund of America, whose headquarters are at 156 Fifth avenue, New York City, has chosen this southern coal field as its first stage of action. Its ultimate objective is the aiding of underprivileged children of the whole world; but these American boys and girls, so near our own doorsteps, so readily reachable by a new organization, and whose plight is so poignant, were inevitably its first care. It is now raising funds with which to feed these children and to supply 20,000 of the neediest of them with modest kits of clothing costing \$3.50 each. These outfits contain for either girl or boy, 1 pair of shoes and a cap, 2 pairs of stockings, 2 suits of underwear and 1 lumberjacket or sweater, plus 2 cotton dresses for the girls, or 2 shirts and 2 pairs of overalls for the boys.

Many children are found to have badly diseased tonsils, and physicians in some districts have generously agreed to remove these at \$10 the pair, this sum to include anesthesia and hospital treatment after the operation. The Save the Children Fund is therefore soliciting donations in the sum of \$10 or multiples thereof for tonsillectomies. From the money thus collected, no deduction is made for administrative expenses, the entire sum going directly to the physicians who perform the operation.

Dr. C. C. Carstens, executive director of the Child Welfare League of America, is chairman of the program committee of the Save the Children Fund; Dr. Charles H. Johnson, commissioner of Social Welfare of the State of New York, is chairman of the executive committee; Dr. John R. Voris, formerly of the Near East Relief, is executive director; Dr. Arthur J. Brown, famous Presbyterian divine and publicist, is provisional chairman of the board of directors. The committee sponsoring the appeal in the coal areas, in addition to people like Jane Addams, President Hibben of Princeton, Dr. Albert Shaw of the *Review of Reviews*, and President Hutchins of Berea College, numbers also such prominent Churchmen as Bishops Freeman and Sherrill. Dr. W. C. Emhardt is a member of the board of directors of the fund, and Samuel Thorne is its general counsel.

THE CROWN OF THORNS



THE ABOVE PAINTING was executed from an original sketch, and the frame hand-carved by Mrs. John W. Lethaby (née Florence Jackson). The artist worked for years under the Rt. Rev. C. P. Scott at Peking in North China. She has traveled extensively in Chile, Argentina, and Brazil as well as in Angola and the Congo country. She is a communicant of St. Mark's parish, Portland, Ore., the Rev. R. A'Court Simmonds, rector.

CAN EUROPE KEEP THE PEACE?

(Continued from page 731)

tion and historically as approached by Christians, he examines it in the light of reason and sets out the attempts of non-Christian times to cope with it.

Some idea of his method of treatment and conclusions can be gathered from this paragraph, from *Theories of Peace*:

"But after all, the Church must concern herself about political peace. Why? Because practically it must be closely connected with the soul's peace. If God's glory and the peace of Christ could be kept untouched, in war, as a drop of oil in water, if purity of soul and war were two elements which might touch but would not mix, then the Church might not concern herself about war, and might allow her members unconcernedly to approve it. But war is not a matter of moral indifference. It is closely allied to sin—indeed it is generally itself sinful—and those who take part in it are not, for the most part, especially in conscripted countries, outside the Church, but her members. They are Christians who are plunged into this sea of blood and hatred and revenge, members of the mystic Christ who destroy one another. Therefore the Church not only has an interest in war, but she shares in it."

The Teaching Church

Hale Memorial Sermon preached at Western Theological Seminary

By the Rev. Cyril E. Hudson, M.A.

Diocesan Chaplain to the Bishop of St. Albans

He taught them as one having authority.—ST. MATTHEW 7:29.

AMONG THE AGENCIES striving to continue infantile attitudes in adult life," says a well known journalist. Here," he goes on, "the tendency is ever to perpetuate child-like sentiments, simple faith, credulity, dependence, obedience to authority and commandment, to confuse recognition of repentance, forgiveness, and vicarious atonement." Whatever we may say of the ignorance and prejudice of this as a criticism of the Church, it would be difficult to describe more accurately the exact antithesis of the spirit and method of Christ. Our blessed Lord summoned men to stand on their own feet. He challenged them to examine the traditions on which their convictions and conduct were based. He refused for Himself the titles of "Teacher" and "Good," when they were conceded out of mere convention and civility, without the will to treat Him so. If His claims were made with unquestioning authority, this was, as Dr. Streeter remarks, "less the authority of office and of status than of direct intuitive knowledge." He did, in a real sense, dictate. He "laid down the law"—His new law of love; insisting that only by treating their fellows as brethren could men enter into their inheritance as children of their Father in heaven. But He forced no man's allegiance. He proclaimed the Good news which He had come to give; and men might accept it or—at their peril—reject it. One imagines that His most characteristic posture was to stand with His hands behind His back—pleading, exhorting, teaching; never forcing, threatening, bullying. God sent not His Son into the world to judge the world, but that the world through Him might be saved. Face to face with God, men judge themselves: to deliver them from the awful consequences of self-condemnation was the purpose of God in Christ.

In other words, the authority of Christ was the authority of the expert, not of the potentate. Here, clearly, was One who *knew*: whose moral and spiritual judgments were the result of His own constant nearness to God, the eternal source of righteousness and holiness. There was nothing automatic or effortless about it. He knew temptation—not only in the wilderness and the garden; and fought it; and conquered it. He *grew* in favor with God: the words have no meaning if they do not mean that His interior life of prayer and communion was a process; though a process, no doubt, perfect at each stage of its development.

And what of our Lord's expertness as a Teacher? It is strange that so few text books of pedagogy, even of those written for teachers of religion, make any reference to Christ as the supreme exponent of the art of teaching. Yet all the principles laid down by our most reliable modern authorities are to be found in the gospels: our Lord's methods of teaching might, indeed, have furnished the models for the best current "psychologies of education." We have only to recall the main characteristics of His teaching to realize that that is the simple truth. He knew—none better—that education means, not (as a false but popular etymology would lead us to suppose) the "drawing out" of anything—from anywhere, but the "growing," "nurture," "development" of a harvest; and that, while a teacher can talk to a multitude, he can only *teach* a small group. And so "He chose twelve, to be with Him"; and saw the firstfruits of His work of educating them in St. Peter's confession at Philippi. He knew that true education must be "pupil-centered"; His every recorded utterance is evidence of how consistently He spoke—in George Fox's phrase—"to the condition" of His hearers. He knew that knowledge—the true teacher's concern—is not the same thing as information; that while information can be obtained by the mere process of swallowing, and imparted by spoon-feeding, it is not so with knowledge—the "knowledge that interprets what it

knows," for which mental digestion and assimilation are required in the pupil, so that what he gets from his teacher may be made his own before it is incorporated for good in his own personality. Our Lord's use of the parabolic method is sufficient evidence of His awareness of this principle. And, finally, it is obvious that He gave immense *pains* to His work as a teacher. I think we do not always realize this. We are, for example, so familiar with the parables that we fail to appreciate the perfection, not only of their contents, but of their form—a perfection which is surely the result of the most concentrated hard thinking and preparation. Can anyone suppose that the story of Dives and Lazarus, or of the Prodigal Son, was thrown off on the spur of the moment?

YOU WILL NOT, I am sure, think it unnecessary that in a sermon on The Teaching Church I should have begun with these reflections on our blessed Lord as The Teacher *par excellence*. We shall all agree that the effectiveness with which the Church, and with which any Christian teacher, obeys His charge to "go and make learners of all peoples," must be proportionate to the likeness of their authority to His.

That, of course, is a truth stated in general terms. What, more explicitly, does it imply, in reference to my subject today, that of Adult Religious Education? It implies, I take it, two things: First, that the Church must be true to the teaching methods of Christ. This is obvious enough. But it is worth noticing, in passing, that the methods of Christ, even if they were not His, would be the only ones possible to the Teaching Church in the modern world. The medieval distinction between *Ecclesia Docens* and *Ecclesia Discens* becomes, with the growth of popular education, increasingly impossible. The days are long gone by, in most places, when teaching given from a pulpit—or from an episcopal throne—was accepted as authoritative and true simply on the grounds of its source. Every Christian teacher of today, at least outside the Roman communion, must respect the intellectual freedom of his disciples: he must guide, not drive; educate, not dictate.

And a second implication of the need of all Christian teaching to approximate to the mind of Christ is this: that the impression (widespread in some quarters) that Christian education is a purely intellectual affair—a matter, simply, of true ideas about God and man and the relations between them—is wholly erroneous. The authority of our Lord as a teacher of ideas was utterly inseparable from His authority in the moral and spiritual spheres: and education which deserves to be called Christian must be concerned with growth in the capacity for prayer and worship, and growth in Christ-likeness of conduct, no less than with growth in the knowledge of the character and purpose of God. It can have no narrower aim than the complete consecration of every element in personality to the service of Christ Jesus as Lord.

But, within this manifoldness, it is impossible to exaggerate the importance of true ideas. The Commandment most needing emphasis today is the one which many people would consider the least relevant—the first. For the essence of idolatry, in a Christian, is that he should think of God, and worship God, as if He were other than the God whom Jesus reveals; as if His essential character, and His purpose for the world, had not been completely, perfectly, and finally made known to mankind in and through our Lord. In the peril of idolatry lies the whole case for Christian education, since "as man thinketh in his heart, so is he." It is the fashion nowadays, among certain schools of psychologists, to say that it is the heart rather than the head—desire, not reason—which controls conduct. But man is a unity, and the elements in personality cannot be separated (save for purposes of intellectual analysis) in this way. It is clear, for instance, that any individual's de-

sires are intimately related to what the Germans call his *weltanschauung*. If his general philosophy of life, his idea of its meaning and purpose, is trivial, his desires will be trivial too, and his conduct will express his lack of the power of discrimination; it will betray a false or perverted sense of values. If, on the other hand, seeing life steadily and seeing it whole, he is convinced of its wealth of opportunities and responsibilities, his desires and aspirations (though he may never achieve them) will be correspondingly high and noble. What limits, then, shall we set to the vision of the man who is learning more and more to look out on the world through the eyes of God in Jesus, and to believe that we must look to our Lord if we would know the essential nature of the Being who creates and controls the universe? To foster such an outlook and such a conviction is the task of the Teaching Church. For worship which is not "in truth"—"in" Him who is the Truth as well as the Way and the Life—will be idolatrous; and "service" which is not the natural and unforced expression of such worship will produce either self-complacency or despair—to say nothing of an unhealthy scrupulosity—in those who render it: self-complacency when (judged by their own standards) it is successful, and despair when it is not.

IT WOULD require some temerity to maintain that these elementary principles, obvious and even platitudinous as they are, have been generally recognized by Christian pastors and teachers. And the results of our failure in this regard are plain. If we had done our duty in the matter of the religious education of grown-up men and women, would there now exist—as there does—the uncertainty among many people (and especially young people) who judge from the most "religious" folk they know, as to whether the profession of Christianity makes, on the whole, for intellectual alertness? Would it be possible for a critic like Walter Lippmann to write a book from which it appeared that the only varieties of Christianity he had come across were varieties which you and I would hardly recognize as Christian at all? Could so many of our own clergy be content to preach a Jesus who was "the great Prophet of the Social Gospel," and little more; to give the impression that the theological divisions between Catholic priest and Unitarian minister and Liberal Jewish rabbi are really not fundamental; and to clutch at spiritual interpretations of modern physics as if Jeans and Eddington and the rest had anything to tell us about God remotely comparable in importance with the knowledge we already possess—the knowledge that to see Him we must look at Jesus?

But it is a more profitable task to dwell on future possibilities than on our sins of omission in the past: and you will remember how the Lambeth Encyclical last year summoned the whole Anglican communion to a renewed vision of the Glory of God through worship and thought:

"If our vision of God's glory is thus to be renewed, it will involve for most of us, clergy and laity alike, a new readiness to read and ponder afresh, with some of the many aids which modern research gives us, the Bible, and in particular the New Testament. . . . Not many are called to be students, but all can do something to learn and to think more intelligently about the religion which they profess and about its bearing on life around them."

I do not know what effect this particular part of the Encyclical had upon the Church in this country. To those of us in England whose main interest and work for several years have been in the field of Adult Religious Education it was an inspiration and a challenge, coming, as it did, with the authority and weight of the whole Anglican episcopate, to supplement the Pastoral Letter in which the Archbishops of Canterbury and York, less than a year before, had summoned clergy and layfolk in England to make "every parish a school of sacred learning"; a center, that is to say, in which groups of people—grown-ups as well as children and young people—may learn more and more to love God with their *mind*; to develop a faith which shall be "faith with understanding"; to make their growth in the knowledge of God's character and purpose, for themselves and for the world, keep pace with their growth in personal holiness of life and in fellowship with God through prayer and sacrament.

NO ONE with his eyes and ears open, I think, can doubt that the adult education movement is one of the most vital and encouraging phenomena in the Church in England

today. We have come—or at least we are coming—to realize that we shall make no advance in this matter so long as we rely on the sermon as our principal educational instrument, coming, as it normally does, at a point in the service when the congregation is—or ought to be—fatigued with the effort and concentration of worship, and providing no opportunity for co-operation between the teacher and his students, or for any adequate "self-expression" on their part. And so, in increasing numbers up and down the country, in Church tutorial classes, missionary schools, schools of prayer, schools of religion, and study circles, small groups of people are giving themselves, under competent leadership, to the study—often to the really thorough and prolonged study—"of" (to quote the "aim" of the Church Tutorial Classes Association) "the fundamental principles of Christian faith and practice; of the Bible; of the nature and history of the Church; the origin and growth of its constitution, its creeds, and its worship; of the work of the Church overseas; of the relation of religion to science; of Christian ethics and the application of Christ's teaching to the life of today; and of other religious subjects." Few of the leaders in this movement have any more faith in the value of the lecture than they have in the sermon as an educational instrument, and for the same reasons: the greatest emphasis is laid, therefore, in such activities as I have just referred to, on the private reading, essay-writing, discussion, and other kinds of "self-expression" done by the students. And, finally, I think it may be said that we are aware of the dangers of a barren intellectualism; that we are alive to the futility of an increasing knowledge about God and His purposes which is not expressed, at every stage of its development, in a fuller prayer life and a deeper charity.

What I have been describing is a lay movement. But it is obvious that it must depend for leadership on the clergy, and for the most part on the parochial clergy. One of the obstacles to advance in adult religious education has been that not all clergy, with all the good will in the world, are equipped for this particular work. In addition to the standard of scholarship required, adult education has its own technique, which hitherto has formed no part of the training of an English parson either at his university or his theological college. Something is being done, by means of schools of instruction for clergy, to put them in touch with the best modern methods of teaching; while many dioceses are finding that the best way of raising leaders for Church tutorial and similar classes is to help groups of clergy to undertake corporate study—which is not very effectively accomplished by the old-fashioned "clerical society," at each meeting of which a long and learned paper, written by someone who had probably devoted an immense amount of time and research to the task, was read to brethren who had done no preparatory study at all; and followed by a more or less futile "discussion" conducted, to a large extent, on a basis of ignorance.

It is difficult to say which is the more serious problem, for the sake of the future of religion: the ignorance of those who do not profess to know what Christianity is, or that of those who do. That many people now living will see "a religious revival" seems to me quite certain. There are already signs of revolt against the tyranny of science—or, rather, the tyranny of mechanically-minded scientists. At a certain point of its development, this revolt will produce a reaction—to what? To some form of religion, no doubt—but the precise direction it takes will depend enormously on the kind of Christianity characteristic of Christian people in general (not merely of the clergy) when that moment arrives. I wholeheartedly agree with T. S. Eliot, in his "Criterion Miscellany" essay, *Thoughts After Lambeth*, that the world "will obviously divide itself more and more sharply into Christians and non-Christians"; and, further, that "the experiment of forming a civilized but non-Christian mentality"—an experiment which is going on under our eyes—will probably fail. It is supremely important that the faith of the Christian laity, to whom the disillusioned experimenters will one day turn, shall be, not a vague humanitarianism, nor an obscurantist fundamentalism, nor an emasculated mysticism, but the full, historic, Catholic faith, held with real understanding of its implications for every aspect of human life. To teach such a faith, and to teach it in such ways that the world may recognize the divine—the Christ-like—quality of authority in her teaching is the task of the Teaching Church.

THE ADVENTURES OF AN ORTHODOX ARCHBISHOP

BY THE REV. W. A. WIGRAM

ON FEBRUARY 24, 1932, the Greek papers announced the death of Theodore Minopoulos, in religion Theocletus, the deprived and resigned Archbishop of Athens. Some notes on his life may be of interest for Anglicans, as showing how full of incident the life of an Orthodox archbishop may be now, and what a contrast it may present to the humdrum work of a prelate in England or America. It also illustrates another point. At school, we studied the history of classic Greece, because in the story of those tiny commonwealths we saw the working of the laws of political development on a miniature scale. In the Church of modern Hellas we get something analogous to that. There, and in the Balkan states generally, we see how developments, which with us have been spread over ten centuries and assimilated at leisure, have been crowded into two lifetimes, so that elements that belong to an older age come to the surface still, in startling wise. The late Archbishop was born at Tripoli in Arcadia in 1848, but his parents were refugees from that "Rock of Suli" of which Byron writes. There the Greeks held out to the end against the Albanian Mohammed Ali of Janina and, when all was lost, the men sallied out to fight to the last man, while the women joined hands in their national ring-dance and song, and each in her turn, as the movement brought her to the lip of the precipice, sprang over it to find death and safety from the Turk. Those then were the memories that a young theological student took to color the ordinary course of a Greek student at Athens and Berlin universities.

Having built up a reputation at Tripoli college, Theocletus became Bishop of Sparta and Monemvasia, where he was welcomed as a possible reformer in the Church by the "remoulding" party of his day. As Bishop, he lived up to that character, though the ruler of a diocese in Greece can do little to innovate now, and could do less in 1892. Thus, when in 1902 the post of Archbishop of Athens fell vacant, the reformers urged him strongly on the king, George IV, and after some delay he was translated to the metropolitical see. Then when in command, the Archbishop found what other reformers have found before and since—that reforms that are most obvious when you have no responsibility simply cannot be done all at once when you have it! There are annoying facts that seem to live in the office of high dignities that impose caution and delay. So, again like others, the reforming Archbishop was attacked by his own supporters for not doing at once what he had advocated in his inexperience. Still, in the twelve years of effective working that were allowed him before the World War made progress impossible, various reforms were set on foot which his successor, the present Archbishop, has been able to carry further. Thus, Theocletus was the first to send a bishop to the Orthodox in America, and an Anglican must feel joy at seeing that the problems of "established status" are the same in Greece as in England. Government officials at once objected to the step as without precedent—as it was, of course—and as a stepping outside the borders of Greece, to where the Greek government could not be responsible for the new bishop. In fact, they acted precisely and exactly as British officials acted in 1782, when it was proposed to have Anglican bishops for the Episcopal Church in the independent United States of America!

However—there are advantages in a Pope at times—the Ecumenical Patriarch solved the difficulty by formally putting the "Greek Diaspora" under the care of the Archbishop of Athens, an order since withdrawn. As Archbishop of the established Church of Greece, Theocletus had to deal with the difficulties that are usually the lot of those who suffer under that "privilege," having for instance, just like a modern Archbishop of Canterbury, to try to get courts to work that should be able to deal with Church difficulties, and that had to have some sort of relation—not yet defined to the satisfaction of both parties—to the courts of the land. If, however, he had the troubles of a nineteenth century Archbishop in England he also had those that beset that prelate in the eleventh century, in that the government of Greece, just like William Rufus or any Plantagenet, had the habit of keeping bishoprics vacant indefinitely, and annexing the income of them in the meantime. It was "for economy's sake," they said, even as

Red William said in his time, and it was pushed so far that as many as ten bishoprics were vacant at once.

Theocletus could also try to secure objects, some of which have been secured by his successor, such as for instance an "ecclesiastical commission" to administer the property of the Church and apply it to modern needs, a measure of monastic reform, and the provision of a "living wage" for the parish clergy. None of these, however, was actually obtained in his day, and the governmental delays in the matter aggravated the reforming party among the clergy past endurance, so that at last they tried to bring in the reforms themselves, and acted with an irregularity that had the effect of annoying the government with them, and also of turning the poor Archbishop, who had begun by being a reformer, into a conservative to whom the very name of change was anathema, and who could suspect heresy even in a scheme to bring electric light into the churches of Athens! Conservative though he was, however, he was forced to accept a scheme of reform, urged upon him by his bishops in the year 1912. It had to be owned that Church machinery framed in 1828 would no longer suffice for the country that had been doubled in size by the Balkan wars of that year, and reform was really in the air when the World War of 1914 put everything off once more, and dragged the Church into the melting pot of politics.

In 1917, Greece was practically in a state of revolution. The King, Constantine, was resolute to keep his country out of the war, and the premier, Venezelos, equally resolute to go into it. The king took the strong step of exiling his formidable minister, who then set up what was practically a rival government at Salonika. In the course of the dispute, the royalist party, ready to do anything against their enemy, demanded that the premier should be excommunicated, though he was certainly guilty of no ecclesiastical offense. The Archbishop (a strong royalist) objected for good reasons, but finally weakly agreed, being moved by the remarkable argument of the royalists that they would burn his Cathedral if he did not. Archeologists said that this was a great opportunity lost, for the church is a building of the "forties," when Byzantine architecture was neither understood nor valued. Anyhow, excommunicated the premier was, and that with ceremonies which, as detailed by diplomatic eye-witnesses, were certainly of a type unknown to the Orthodox Church, and reminiscent rather of the wild tribes from whom the Archbishop sprang. A trench was dug in the ground, and the head of a black bull, newly severed, placed therein. Every man present, beginning with the Archbishop, threw a stone at the head, with a curse on Venezelos, until a symbolic cairn was raised. Naturally, republicans could never forgive such an act as this, and when the revolution reached its end, in the year 1922, and Constantine was finally expelled, Theocletus was also deprived of office. Nothing further was done to him, however, and the prelate took the blow with great dignity. Recognizing that his time of useful service was done, he formally resigned his post and, when an excellent appointment was made in his room, was the first to congratulate his successor. For the remainder of his life he stayed in retirement, in one of the small monasteries on the slopes of Mount Pentelicus near Athens. He had done his work in helping Nation and Church over the difficult transition from a medieval curiosity into modern conditions, and had earned a dignified repose.

A CHURCH WINDOW WAKENS A DOUBTER

YEAR upon year the slanting sleet has glanced
And spent its fury on these colored panes
And the sun's rays have come and gaily danced
Later to go and leave the space to rains
Which streak the raiment of the holy ones,
Waiting so patiently above those walls
To gaze aloft at cloud or blinding suns,
Oblivious to song or choir stalls.

But no! This morning when the pulsing mass
Sounded its rhythms, I looked up to see
The first dawn-fire, creeping through the glass—
I saw a gloried face smile back to me!
Was it a window, tinted by mere paints,
Or space beyond with God . . . His Son . . . His Saints?

JAY G. SIGMUND.

THE DUTY OF THE PULPIT

BY THE RT. REV. ERNEST MILMORE STIRES, D.D.
BISHOP OF LONG ISLAND

PREACHING recently at the *Church of the Messiah, Brooklyn*, on the text, "Son of man, I have set thee a watchman" (Ezekiel 33:7), Bishop Stires called attention to the Washington bicentennial this year and inquired as to the real significance and result of that celebration. The sermon was an effort to define responsibility, human and divine, and to point out that God's plans can be fulfilled only when men are willing to hear His voice and obey; and that responsibility is personal and individual. After describing responsibility for the development of our own character, attention was directed to our responsibility for safeguarding and enlarging the Kingdom of God through the *Church of Christ*. Finally, attention was called to our responsibility for discharging the duties of Christian citizenship, dealing intelligently and courageously with the problems which affect the community, the nation, and the world. Bishop Stires continued:

THE MODERN PULPIT, like the prophet of old, should speak with the voice of God. It is no place for the discussion of economic theories, or humanistic ethics, or partisan politics however disguised. But in avoiding such unworthy themes the preacher must beware lest public questions of high moral import to the community, or to the country, or to the world, be neglected or rejected through lack of moral intelligence or lack of moral courage.

At this moment our delegates at the conference on reduction of armaments are pleading for a general reduction of twenty-five per cent in the armed forces of the world. Our pulpits should be teaching the people the far-reaching significance of such action as a principle to be followed until a greater victory be won. A wave of loyal support of our delegates in this effort should roll across the sea to make the world realize that our country is profoundly concerned in the problem, and is insistent upon substantial reduction in armaments.

Again, our government, through the Secretary of State, has definitely and specifically declared for the inviolability of the treaties involved in the present tragic strife in the far east. It was an intelligent and courageous statement, inevitable if pacts, treaties, and agreements are to be accepted as binding, and not to be treated as "scraps of paper" whenever a nation which signed, presumably in honor, may find them inconvenient or unprofitable. The declaration of our government upon the abiding force of those treaties deserves the loyal support of the pulpits of the land. If such treaties are signed to prevent injustice, aggression, and war, then the moral force of an aroused public opinion must inform the world that we shall be satisfied with nothing less than their complete enforcement. It is impossible to exaggerate the importance of a nation-wide expression of loyalty to these treaties, but we cannot consider their critical character at greater length today because of the pressure of another public duty which makes a personal appeal to the conscience of every citizen of Greater New York.

For many months a legislative investigation has been in progress, bringing to light the actual conditions existing in many departments of our city administration. These revelations at first surprised us, shocked us, made us ashamed and indignant. But the financial depression, the reparation problem, and the trouble in China have helped us to forget. Have we forgotten the corrupt judges driven from the bench? The crooked bankers who were sentenced? The bail-bond sharks and the poor unfortunates falsely accused and unjustly condemned?

Have we become accustomed to these revelations as we became accustomed to the slaughter of thousands and hundreds of thousands as our daily papers during the war gave us the story to read at breakfast? Is the battle which Judge Seabury is fighting for us beginning to lose its interest? Is the public conscience going to sleep? I cannot believe it, but I am conscious of the danger, and therefore I plead for such a demonstration of faith in that champion of honesty and justice, such a pledge of support for the crusade waged in our behalf, as will give him the encouragement he has earned, and will inform all holders of public office that we shall insist upon the continuance and, if necessary, the enlargement of this investi-

gation until we can be sure that we know the truth concerning public servants and their methods.

THE HOUR has come for a moral re-awakening: a review of the fight and the gains; a survey of the field and the battle now waging; and a determination that we shall not stop short of complete victory.

Let no man dare to make political capital out of this problem of the city's business. Each political party has repeatedly yielded to temptation, and presidential cabinets have not always been immune.

Recently the nation paid tribute to George Washington. We have praised his high ideals of citizenship, and his unselfish loyalty to those ideals. Have we been merely praising Washington, or have we been resolving to follow his example? He declared that "national prosperity rested upon the foundations of morality and religion." Lincoln described the way in which our nation, "of the people, by the people, and for the people," had been founded, and spoke of the Civil War as testing whether a nation so founded could continue to exist.

The conditions revealed by Judge Seabury constitute a serious threat against all good government, for they encourage distrust of officials, contempt for law, and tempt men to turn to bribery and corruption in order to receive consideration for matters of simple right and justice. This cannot continue. In this month we have been loud in our praise of Washington and Lincoln. We will do better, before the month is ended, to rededicate ourselves to their unfinished task.

It will be most unfortunate if this critical issue of honest and efficient city administration should be obscured by any consideration of national politics. It is true that graft and corruption in our cities will filter poison through all the arteries of the nation. But there is no natural relationship between national politics and city government. The only essentials of city administration are morality, dignity, and efficiency.

Undoubtedly the majority of office holders desire such honest administration, desire to be freed from a system which they know to be wrong and which they are not strong enough to break. We must free them and free ourselves.

TO DAY we hear the call of God, our God of truth and justice. Again, as of old, He commands those who would speak in His name that they be loyal and courageous leaders, that they call the people to the defense of the principles upon which their character, happiness, and prosperity must depend. And He commands each of us to be conscious of our personal responsibility, each of us a watchman of the Lord, called to the help of the Lord against the powers of darkness.

One of the few recorded speeches of George Washington was uttered when the report reached the Virginia House of Burgesses in August, 1774, that the inhabitants of Boston were suffering bitterly at the hands of the British who had occupied that city. Colonel Washington rose at once, filled with indignation, and declared that he was ready to enlist a thousand men, subsist them at his own expense, and march at their head for the relief of Boston.

Sunday, February 21st, ten thousand pulpits expressed gratitude for the life and example of George Washington. Were we sincere? Are we capable of feeling and expressing his indignation when there is urgent cause? Can we maintain and sustain a crusade for honesty and justice until the victory is won? I cannot doubt it, but that is the test which faces us after the tumult and the shouting dies.

Now hear again the call:

"O son of man, I have set thee a watchman; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

"Son of man, I have set *thee* a watchman!"

"TELLING THE OTHER FELLOW"

IF YOU have a good thing, something that's worth while, tell the other fellow about it; give him a chance to share in the enjoyment of it.—*Rev. D. G. Harris, Smithville, Ontario.*

CHURCHWOMEN TODAY

A Page Devoted to the News, the Work, and the Thought of the Women of the Church

Ada Loaring-Clark, Editor

FOR SOME TIME Church schools here and there have coöperated most acceptably in the work of the Church Periodical Club, but within the past year some of them have undertaken a new activity. This, in brief, is to give a certain sum to be expended for material needed by some definite Church Schools and the C. P. C. school in the home mission field. In two rural dioceses this help is being rendered to schools within the diocese. In others the giving schools are reaching out to Olympia and Eastern Oregon and Nevada, and, nearer at hand, to the mountains of Virginia and North Carolina. As far as possible contacts are being established that should make the missionary work of the Church more real to those who are able to support it.

The gifts have ranged from five to twenty-five dollars, and have been applied to a variety of needs. Study material leads the way, but two schools sorely need blackboards, one had some beautiful wall pictures awaiting frames. From still another came the information that nothing was so important as religious pictures for the children to take into their homes, so the larger part of the gift was spent for those. The money from one school has embarked on a real adventure, it is providing three months' lesson material for a School in the Air conducted by Archdeacon Thomas of Eastern Oregon. Every Sunday morning, through the courtesy of the owner of the station, he broadcasts the lesson, and the children who enroll receive the printed lesson papers as well.

The Church Periodical Club has never felt itself in a position to respond to requests for teaching material for Church schools in the mission field. That there is an appalling need for this and other equipment is only too apparent, even after the study of a few schools. Those who carry on the schools with such inadequate tools deserve all our admiration. May many more prosperous Church schools be found to lend a hand! This will not only benefit the recipient but in larger measure the Church school which gives.

SOME THINGS of which we have written have been an inspiration to one of our readers to ask some very pertinent questions. I hope several of you who read this page will answer them according to your thinking and training; also that you

will ask other questions which will help

Questions! to enlarge our vision and give us a more certain hold on our Church, her sacraments, her doctrine, and her faith.

"Your paragraph in the issue of January 9th, Organizations, an editorial later under that same heading, and the case you cite of the college girl who had never known the meaning of Holy Communion until she attended a Church Conference, suggests questions:

"1. Is there any instruction given in the majority of our parishes that differentiates the Holy Catholic Church from the liberal idea that it is a tool man has evolved from his sense of spiritual need?

"2. Are our people taught that the Church is the Body of Christ, a supernatural organism, Christ Himself living in and working through His members; indwelt by the Holy Spirit; a union of Christ and the baptized, as real and vital as the union of soul and body?

"3. That loyalty to the worship of the sanctuary means loyalty to our Lord?

"4. Do they accept the Church's teaching because in it they find Jesus Christ in a 'new way'?

"5. Do they go to church to meet God in a special way?

"6. Do they attend the Holy Sacrifice to keep a tryst with Christ?

"7. Do they receive the blessed Bread and Wine in order that they may receive 'Very God'?

"8. Do they acknowledge that our Lord came not to call the righteous (holy irony) but *sinners to repentance*; and do they repent every day and especially before receiving the Body and Blood of Christ?

"There are spiritual morons in every parish, but the difficulties among members of Church groups, and the ignorance of

our people, must, in the main, be traceable to those set over them in Christ. 'Like priest, like people.' H. W. C."

MRS. E. L. DOWNING of Phoenix, Arizona, writes to tell us of a somewhat unique work of the Church in her missionary district. It is an important phase of Church work, under Christian social service, and similar work might be undertaken in other places to advantage.

Arizona's Christian

Citizenship Club

The Christian Citizenship Club is an organization for the spiritual uplift of the less fortunate of humanity and is primarily an organized effort on the part of Church women to bring the Kingdom of Heaven into the hearts of people of lowly circumstances, here and now. There is a very satisfactory response from these people and, as their inner natures are revealed, worker, parent, and child become of natural kin.

It is not a new adventure. It is founded upon the same principle that Jesus carried out in going among the people of lowly environment. It is the natural outcome of social service work among the sick, lonely, and needy which has been carried on during the last two or three years by members of the G. F. S. in Phoenix. Many families were found barely self-supporting, cultured and refined, who actually hungered for friends. They said they could not afford to go to church, nor could they find uplifting social pleasures in other ways. We found many such people who had known better days but had been reduced through much sickness or unfortunate circumstances. So they withdrew themselves and lived a life of loneliness, while they needed most of all spiritual food rather than physical sustenance.

Since the work began many interesting children come knocking at our doors for admittance. Before they are admitted a sponsor calls upon the parents and receives permission to train the children to be Christian citizens, that they may have their part in building a Christian nation. The whole movement is fully explained to the parents and their coöperation solicited for better and higher living, with the ultimate aim that the children shall be associated with the Episcopal Church, and that training for leadership may be given.

A class of twenty-eight children is to be admitted after Easter to the Trinity Unit of Christian Citizenship. They have passed the test in the knowledge of their obligation to all men and in how to follow Christ that they may find "the Way, the Truth, and the Life." They know that Christ is the perfect Personality. While His Spirit transcends man's experience, yet by His activity through His Church He wins all men, rich and poor alike. Full particulars of the Christian Citizenship Club will be gladly given to any interested by Mrs. E. L. Downing, 822 North First street, Phoenix, Arizona.

TRINITY CHURCH, BOSTON, has been blessed with the constant service, for forty-one years, of a parish visitor, Miss Mitchell. She was the link that bound the parish to the Notable Long-time Service days of Phillips Brooks, and on Easter Day she resigned her post. Miss Mitchell carries with her the love of thousands who have always admired her wit, her courage, and her wisdom as well as her self-sacrificing life.

AMERICAN TOURISTS expended in 1929 something like the tremendous sum of \$4,878,407,000 for domestic travel. We are told some 12,000,000 automobiles carried more than 40,000,000 people for motor tours in the United States and Canada, and in that year alone our great Comparisons vacation luxury accounted for an expenditure, approximately, of \$4,000,000,000! How can we help comparing these figures with our expenditures for Church purposes?

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

RUSSIA, IN THE NAME OF GOD. By Vladimir Brenner. 269 pp.; Appleton, 1932. \$2.00.

THIS IS A SPLENDID NOVEL of Russian life, and especially religious life, before and during the Revolution.

The abuses of the old régime are mercilessly denounced, but the profound spirituality and Christ life of the Russian Church shines out through all the sins and shortcomings of her children and enemies alike, and never more gloriously than in the midst of seeming ruin. The hero, Anastasius, a young man who presents himself before the head of the Holy Synod demanding to be made a bishop, is fired with a zeal for purifying the Church, and liberating her from the yoke of her Czarist oppressors. By a strange irony, he falls a victim to the Bolshevik persecutors, but not before he has won his way through a real Gethsemane to spiritual freedom and victory.

The author has given us a powerful story, written in a style at once vigorous and beautiful. At times he reminds us of Pater and of Gogol. The encounter in the prison between the Soviet Commissar and Archbishop Anastasius is striking:

"Bishop, you have shown yourself to be a friend of the people and were ready to support the workmen in their struggle. What makes you oppose us, now that we are the rulers of the people?"

The Archbishop replied: "You had promised Liberty! Equality! Fraternity!—and you have brought nothing but atrocities and oppression. You have sinned against the people, for you are striving to uproot their souls and their faith!"

The Commissar's laughter was harsh and constrained as he retorted: "We replace the soul by intellect, and faith by knowledge!"

He brought his face close to Anastasius, and panted, with hatred in his eyes:

"We shall level your churches to the ground."

"And we shall build them up again!"

"We shall torture the priests to death."

"And the people will honor them as martyrs!"

"We shall burn the icons."

"And we shall carry them in our hearts!"

"We shall tear out the tongues of those who pray."

"The believing people will raise their eyes to Heaven!" . . .

"Bishop, you are preparing your own doom. What you are asking of me is death!"

Anastasius stretched his arms wide apart, and his face shone: "That is the resurrection!"

We are constrained to agree with the last words of the writer. "Russia will not die from lack of faith. Russia is vast."

W. H. D.

CINCINNATI PAPERS. A Record of the Church Congress of 1931. Spencer, Mass.: The Heffernan Press. Pp. x-271.

LAST YEAR'S CONGRESS, like previous ones, presented philosophical and practical problems from two points of view. This year the practical predominated—too decidedly, it would seem. The topics discussed were: (1) Christians and the new morality; (2) Do we make the best use of the clergy? (3) What do we mean by a personal God in the light of science? (4) The South India scheme and the historic episcopate; (5) Are there social objectives in the Russian experiment which Christians must accept? (6) What is the place of schools and hospitals in Christian missions? (7) How can religion be made vital in the modern home?

The ground covered by the papers is so wide that analysis of them is out of the question. Most of the speakers were persons of recognized competency and made valuable contributions. A criticism which will apply to most of the papers is that the point of view is too preponderantly humanitarian. Thus the Rev. John W. Suter, Jr., in discussing the approach of the pastor to the family urged that the pastor should sell religion to his families by approaching them

"by way of their present felt problems. I do not mean religious problems—that is problems which the members of the family would recognize at once as having a religious bearing. I mean

their problems which they feel to be practical. . . . This is done better and better every day by merchants who have goods to sell. A study of the advertising pages of some of our popular magazines would help Church leaders to grasp the point."

An invitation to discuss the third question was used by the Rev. Alexander G. Cummins for an occasion to launch an attack upon what he terms ecclesiasticism and sacerdotalism. He expressed the view that we do not make the best use of the clergy when we permit them to perform their priestly functions or elect them to be bishops. He appears to agree with a lay-reader whom the reviewer once heard pray, "That it may please Thee to eliminate all bishops, priests, and deacons."

C. L. D.

THE MESSAGE OF THE FOURTH GOSPEL. By Elbert Russell, dean of The School of Religion, Duke University, Nashville, Tenn.: The Cokesbury Press. 1931. Pp. 200. \$1.50.

DEAN RUSSELL writes an interesting summary of the Gospel according to St. John, and casts his pages in a form which could readily be used in Bible-class work. Each chapter closes with a suggestive questionnaire, and refers to a few recent books for further study. The author rightly refuses to complicate his manual with the vexing data of the Johannine controversy, and he wisely takes, following the trend of most contemporary books about St. John, a conservative view as to authorship. His paraphrase of the Prologue is unusually apt and illuminating, and stands squarely by the Incarnation. One could wish, perhaps, that he had taken space to speak more fully and adequately about the sublime Discourses of Maundy Thursday night, and our Lord's High Priestly Prayer, but the reader is grateful for such notable groupings as the seven "I Am's" of our Lord, and for other thoughtful analyses of this incomparable Gospel. The book should prove to be widely useful. JOHN HENRY HOPKINS.

THE APPROACH TO GOD. By Shirley C. Hughson, O.H.C. West Park, N. Y.: Holy Cross Press. 1932. Pp. 194. \$1.50.

FATHER HUGHSON'S direct, clear, and beautiful style gives us a very helpful instruction on the mighty theme of prayer. Many of the common difficulties and misunderstandings about prayer, which spring from faulty interpretations of Holy Writ on this subject, are frankly and successfully countered. Especially strong is the opening chapter, specifying the eight conditions and terms of prayer, as laid down in the New Testament. "In My Name" is the heading of another very illuminating section. The joyous duty of thanksgiving is also admirably set forth. The relationship of prayer to obedience, faith, forgiveness, and perseverance is strikingly stated. Particularly fine is the remark that "perseverance" means something more than "mere persistence in asking." It means the steady maintenance of the deepest possible spiritual life. The latter half of this very useful volume is an unusually admirable exposition of the Lord's Prayer, one of the strongest chapters being that on "Lead us not into temptation." One closes this book with gratefulness to its gifted writer.

J. H. H.

A LOT OF PLEASURE is to be gotten out of some small books and *Mrs. Bell* (Boston: Houghton Mifflin Co. \$1.25) is one of them. Mrs. Bell was a very real person. The daughter of Rufus Choate and a cousin of Joseph H. Choate, she was during her lifetime one of Boston's notables. Not that she was a crusader, a propagandist, a suffragist, she was just a vital personage who gave freely of her vitality and interest in humanity. Paulina Cony Drown, wife of our Professor Drown of Cambridge, has placed us under a great obligation for giving us such a striking picture of Mrs. Bell's personality and spontaneous, irrepressible wit.

C. R. W.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE MANCHURIAN SITUATION

To the Editor of *The Living Church*:

THE LIVING CHURCH of January 9th, which has just arrived, contains an editorial regarding the Manchurian situation under the caption *The Lion and the Lamb*. Speaking as it were on behalf of the lamb, I would rise to remark that, while at the moment (February 22d), it appears as though "the lamb is safely inside the lion," it is by no means certain as yet that the lion is going to be able to digest his dinner! Many a glutton before this has died of indigestion, and though I am neither a prophet nor a gambler I should think it was at least fifty-fifty that Japan's attempt to swallow Manchuria may prove, not fatal to the lamb but, rather, devastating to the internal workings of the lion. The wanton and arrogant policy Japanese militarists (not the Japanese people) have been pursuing in Manchuria and Shanghai may prove to be an incident in China's long life, but a veritable crisis for Japan—perhaps the bringing on of a revolution which will wipe out the antiquated superstition of an Emperor descended from the gods, surrounded by his military clique.

The mind of the militarist in Japan, as elsewhere, is dull and unimaginative. The Chinese, rightly indignant at Japan's actions in Manchuria, instituted a boycott which has been doing more damage to the life of Japan than a military campaign. Something must be done to stop the boycott, so tons of bombs have been dropped on defenseless men, women, and children in their homes in order to persuade them that they really ought to "buy Japanese." Such is the calibre of the military mind! What kind of salesman would he be who first punched his customer in the nose and then kicked him in the stomach in order to interest him in his new stove polish! No, the Chinese lamb is a pretty tough old mutton, and may yet cause profound disturbance in the digestive tract of the lion.

With the Lion and the Lamb as a text, the editor proceeded to give a sermonette on preparedness and the folly of the Christian pacifist. "To plead for the abolition of all armaments at this critical juncture in the world's history is nothing short of a policy of national suicide," he says. Perhaps, but to support preparedness at this critical juncture of the world's history seems a still greater folly that may land us in international suicide. How many are the voices of thoughtful men who are telling us today that one of the major causes of our economic depression and of our *insecurity* is armament, which has been piling up steadily since the war was fought to destroy war. Total disarmament by America today *might* lead, though by no means certainly, to "disaster" and national crucifixion, but, if so, it might be the crucifixion that would redeem the world of international relations, and that nation, not the one with an army and navy all feared to attack, might find that it was "God's own country." The cross has ever been a stumbling-block to the worldly-wise and foolishness to the preparedness advocate, but let us seek the mind of Christ and willingness to be fools for Christ's sake.

Hankow, China.

(Rev.) EDMUND L. SOUDER.

REDUCTIONS IN SALARIES OF MISSIONARIES

To the Editor of *The Living Church*:

NO DOUBT many things *pro* and *con* may be said about the 10% salary cut of our Church's missionaries, but, I fear, it is a very questionable economy.

If we are really a Church family, and the wealthiest per capita Church in America, surely this salary cutting should begin with the high-salaried in the Church, rather than high-handedly squeezing it out of the small-salaried missionaries who are representing us on the firing-line of the Church's far and near and difficult outposts.

I tremble at the thought of what the reflex action may be to the Church, and upon missionaries, many of whom are trying to do the work of two men because of lack of funds. Surely there was a better way. I refuse to believe this is the way of the whole Church.

(Rev.) JAMES G. WARD.

Iron Mountain, Mich.

THE ONE DAY INCOME PLAN

To the Editor of *The Living Church*:

IN RE Bishop Abbott's question [L. C., March 26th]: Yes, if rectors and vestries would push such a fund. Long ago the writer saw an item in THE LIVING CHURCH whereupon she sent her parish vestry a check for one day's income and has continued the yearly practice. Hearing the Bishop's stirring appeal at the convention in San Francisco, she had a vision of "the definite objective," as Bishop Abbott calls it, which she showed to the nearest women and found them most receptive. With the rector's permission she enlisted others, twelve in all. Sending her 1931 check for the One Day's Income Plan she referred to this and suggested the vestry might care to hear about it.

No answer.

A month later, having had no help at all and seeing that some of the saved money was being put to other (and quite legitimate even if secondary) uses, she gathered the remainder and with her own 1932 check sent it to the vestry and closed the matter. She still has the vision—every woman in the Church giving her sacrifice of one day's money, but she also sees that the vestries must put it over.

So, again, yes, if—
Berkeley, Calif.

CLARE FUDGE.

WUHU NOT IN WAR AREA

To the Editor of *The Living Church*:

THE Newsletters have just come from the press, and because of the possible anxiety of friends of this diocese over our safety during the present Japanese offensive in Shanghai, this note is inserted to assure you that so far we have been materially unaffected by the trouble.

The Chinese newspapers are advocating that the Wuhu-Anking-Kiukiang area should be made a haven of refuge for those who must leave the war zone.

There seems little likelihood that the trouble will affect this area. There is no local anti-foreign feeling, and the spirit of the Chinese during these days of war has been splendid; a great national unity throughout China seems to have been awakened.

The wanton destruction and loss of life in the Shanghai area, though legally no "state of war" exists, cannot be minimized, and our hearts are heavy with anxiety for the people there.

MILDRED S. CAPRON.

Wuhu, China.

"ARTICLE TWENTY-SIX"

To the Editor of *The Living Church*:

YES INDEED Mr. Stott is (and no wonder he admits he *may* be) "hyper-critical" in commenting so unfavorably [L. C., February 13th] on your editorial on Article Twenty-six in the issue of January 23d. I, for one, consider that editorial well worthy of being not only read, but marked, learned, and inwardly digested by very many, if not most, of our laity.

If the reader of this hasn't heard of an instance I have, and of more than one, of our people deferring the baptism of their children till some particular bishop or priest is obtained to administer that sacrament—yea, and even though these little ones be ill and the prolongation of their precious lives here on earth till the arrival of (let's say) Bishop A—or the Rev. Dr. B.—, seems entirely too doubtful to risk, to say the least.

Have we not entirely too much of the "I am of Paul; and I am of Apollos" (I Corinthians 1:12) among us? Is the baptism by worthy Paul any more valid than by unworthy Apollos, for instance? According to Article Twenty-six (at least inferentially by this Epistle of St. Paul the Apostle and, I think, by common-sense) decidedly *no*. It would seem as though the last paragraph of this Article Twenty-six ought to satisfy all after only reading what precedes it.

Germantown, Pa.

WILLIAM STANTON MACOMB,
Layman.

"AMERICAN SAINTS"

To the Editor of The Living Church:

MAY I congratulate you upon your extremely timely and admirable leading article of today's date on American Saints [L. C., March 26th]. While everyone must agree with you that "the time has now come for the provision of some means for recognizing sainthood," and I suppose that General Convention is capable of recognizing sanctity and spreading that recognition on the minutes (I cannot see any other form of canonization that infallible body can adopt), I am rather perplexed as to what steps either the House of Bishops or the General Convention can take to bring this desirable consummation to pass. . . .

According to history and tradition it would seem to be the fact that there is no precedent for canonization as an official act of a national Church; as a matter of fact there were no national Churches in our modern sense, but a legitimate reason for the exercise of this power by any diocesan bishop having competent jurisdiction.

I trust that your hope will be realized and that I shall have the pleasure of being present when Bishop Barnes is solemnly raised to the altars of the Church in the Cathedral of Fond du Lac, and the Bishop of Virginia, with appropriate ceremony, canonizes the founder of the Order of the Holy Cross.

If any bishop of this Church desired to institute a local cultus of any servant of God, I fail to see anything in the doctrines, traditions, or canons and constitutions of this Church to prevent him.

Who in this Church canonized Charles I? I had a large picture of him in St. Elisabeth's, and there was a service in his memory once a year. I also seem to have seen the names of Archbishop Laud, Keble, and J. M. Neale in a local calendar. Admitting their sanctity, by whose authority? Now moral certainty of their worth may be, and is, a sufficient reason for the private veneration of a saint, but it must have an authoritative act by a competent ruling body, or ruler, before it can be imposed on the body of Christians, whether local or general. If every saintly rector, beloved widow, or idolized husband is to be exposed to the veneration of the faithful, the Lord help us. Who is to make the selection? General Convention, *absit omen*.

Seaford, Del.

(Rev.) JOHN R. CROSBY.

THE WOMAN'S PAGE

To the Editor of The Living Church:

I MUST WRITE to state my agreement with Mrs. Marsh's letter in your issue of February 13th. We are all "Churchmen," be we men or women.

The paper must appeal to us as such. No division of interests. I do have opportunities of hearing Church news, that I know cannot be possible to all of your readers. Just as much news as we can get is what we earnestly desire, and that of general interest and importance. I should be sorry indeed to miss my weekly issue of THE LIVING CHURCH, and hope for its ever increasing appreciation and usefulness.

Orange, N. J.

(Mrs.) M. B. HILL.

[No division is intended by the addition of a woman's page, but rather an enrichment of THE LIVING CHURCH. We are all Churchmen, true; so are we all, one hopes, book readers, yet no one has objected to the segregation of our Books of the Day department.]

"AN EXPERIMENT IN COLORED WORK"

To the Editor of The Living Church:

THE ARTICLE, An Experiment in Colored Work, by the Rev. John R. Crosby, D.D., in your March 5th number, was somewhat of a surprise to me, insofar as the two things which he says have crystallized into fixed ideas among the laity of his peninsula, Delaware: (1) that the Negro has no use for the Church, and (2) that the colored Christian cannot possibly be allowed to contaminate the churches of the dominant population. . . .

What is the present attitude here? The method I am about to explain is the same in both the Roman as well as our own churches. We have galleries, but we don't call them "slave galleries." Perhaps Dr. Crosby would be surprised at the number of church buildings in the North that have galleries. However, these galleries are occupied by the colored people and they receive the Blessed Sacrament at the same Mass as the whites do, only they come last. My Church school contains colored as well as white pupils, and all sit in the body of the church, only the colored pupils are in classes by themselves. The classes are not mixed. Now this custom has prevailed from time immemorial, and there is no question raised about it. Both parties are satisfied. At the same time, I am convinced that better work could be done for the Negro, here at least, if he had his own church building, but decidedly presided over

by a white priest. As to the colored people having no use for our form of service, ritual, and theology, as Dr. Crosby says his lay people think, it is quite the reverse, I can assure him, down here. They love Catholic ceremonial and Catholic practice in general as well as Catholic theology, but they must be taught by a white priest who knows no difference between Jews or Gentiles, bond or free, in Christ Jesus.

La Plata, Md.

(Rev.) HARRY HOWE BOGERT.

HIPPOLYTUS

To the Editor of The Living Church:

YOUR CORRESPONDENCE COLUMNS of the issue of March 26th contained a note on Hippolytus, based on Dr. Kirsch's article in the *Catholic Encyclopedia*. Since this article was published in 1910, however, and since much water has run under Hippolytean bridges since that time, a few additional notes seem desirable. In that year Dr. Eduard Schwartz identified a Latin document first published in 1900 as a translation of Hippolytus' *Apostolic Tradition*, and six years later this identification was confirmed by the Benedictine scholar, Dom R. H. Connolly, in a very brilliant monograph. This work was written by Hippolytus about 215, as a protest against the innovations of Zephyrinus, and is a codification of the liturgical and canonical practice of Rome at the end of the second century: the only original contribution of Hippolytus seeming to be a liturgical canon that he wrote to be used at episcopal consecrations. This treatise as a whole is the basis of the canonical and liturgical practice of the Eastern Church.

From Rome it was taken over by the Church of Alexandria, where it was called frankly *The Canons of Hippolytus*. Like all other codes of canons it was amended and supplemented from time to time: the copy that has come down to us is an Arabic translation of the canons in the form they assumed around the year 500, but the date of individual canons must be determined by special evidence in each case. This evidence, however, is abundant. A parallel version of these canons, which we call *The Egyptian Church Order*, has been preserved in no less than three languages, Bohairic, Sahidic, and Arabic, and the deviations from the other form are never extreme: often all four recensions agree remarkably with our Latin version—it is a slavishly literal version—of the original. But we have still further evidence.

Not only was Hippolytus' work adopted by the Church of Alexandria; it was adopted also by the Church of Antioch, and forms the basis of the eighth book of the Apostolic Constitutions (ca. 375), and from the Greek of this work it is often possible to reconstruct word for word what Hippolytus wrote. (Incidentally, there are extant also a few separate fragments of the original Greek.) What is of especial interest to us, moreover, is that Hippolytus' liturgy for episcopal consecrations became the ordinary Sunday liturgy of the Church of Jerusalem ("St. James"). When the Scotch Nonjurors formed their liturgy they made St. James basic, but simplified its floridity of verbiage. In so doing they—quite unconsciously, of course—came very near to restoring what Hippolytus wrote, and, as a result, the canon of the American Prayer Book today has the identical construction and in places identity of language with the Roman use of around A. D. 200 as rewritten by Hippolytus.

The extent of Hippolytus' influence in Rome we cannot now trace, since we know very little of the canonical and liturgical usages of this Church during the third century. The rapid and complete change of its language shortly after his death from Greek to Latin interfered with much use of his writings. But we have the Latin translation of the *Apostolic Tradition*. And, more significant, we have the statue erected to him by the Roman Christians, on which they had carved the titles of all his treatises to show the authority that they attributed to them.

Your correspondent, following Dr. Kirsch, calls Hippolytus a "heretic." The term is too strong. From the scholastic standpoint his Christology is defective, but he never taught anything (I believe) condemned by the Councils, and, compared to the Modalism tolerated by Zephyrinus, his teaching was monumentally orthodox. That he made any retraction is a statement for which there is no evidence beyond the fact of his burial in consecrated ground. In any case, whatever his defects, his memory was venerated by the entire Church, East and West, and his canonical writings were adopted throughout the entire East (at least) as authoritative: the writer of the Apostolic Constitutions roundly declares that Hippolytus' teaching was given originally by the Apostles.

Your correspondent furthermore uses the term "pseudo-Hippolytus." But "pseudo-Hippolytus" was not a person at all; "he" was nothing else than the patriarchate of Alexandria.

(Rev.) BURTON SCOTT EASTON.

General Theological Seminary,
New York City.

"SCRIPTURE VERSUS TRADITION"*To the Editor of The Living Church:*

IN THE DISCUSSION of Scripture versus Tradition [L. C., February 20th] I have a suspicion that someone is under the delusion that the right of the Church to interpret Scripture is tantamount to putting tradition above the Bible. In other words, we have here the old fallacy that Catholics are traditionalists. Of course nothing in the way of thinking could be more muddled, nothing more ill-informed.

We may well search the Scriptures, but it is the Church, the Body of the Living Christ, that has the authority to give a final interpretation of their meaning. Where this authority has been abandoned we find the thousand and one futile sects, with their subjective morality, all committed to a hopeless fundamentalism—because if authority is shifted to the Scriptures themselves the letter must replace the Spirit; or committed to a divisive and heretical modernism—because individuals of many different sorts, in a state of grace or out of it, educated or uninformed, will arrive at varied ideas of the meaning of what they read (there is hardly evidence that the Spirit is bringing all sects into a unity of teaching and faith).

Tradition has its own fine value and its own limitations. But it has nothing whatsoever to do with the Holy Catholic Church, to which all power was committed to bind and loose, to administer the Sacraments, to preach the Word, and to bear a living witness to the Truth. Can anyone say, for example, that one is asked to believe in the Resurrection because the Creed refers the fact to Scripture? There is plenty of proof that one may easily doubt certain details of Scripture with the full support of those Churches that have relinquished all faith in the guidance of the Catholic Church.

Paul Elmer More, in his new book on the *Catholic Faith*, has shown that reliance in the infallibility of the Bible is as dangerous as reliance on that of the Pope. Protestants like to call Catholics traditionalists because that is a fair description of the Church if you leave out the presence of Christ and the guidance of the Holy Spirit. It is precisely similar to the Protestant description of Holy Communion as a mere memorial—a tradition worthy to be retained. It is one of the many negations of Protestantism, one of the many marks of its loss of Christianity. According to our own branch of Christendom, the Scriptures form a check on the teachings of the Church. But the final authority in controversies of faith (Article XX) rests with the Church and not with individual opinion regarding this and that passage.

Northampton, Mass.

HOWARD R. PATCH.

TRADITION, WITH A CAPITAL "T"*To the Editor of The Living Church:*

FER. KREBS AND MYSELF are talking about quite different things. Unfortunately, by a printer's error, Tradition was spelled in my letter throughout with a small *t* [L. C., January 30th].

There is a great difference between tradition and Tradition. Thus, tradition is anything handed on, oral or written. As Fr. Krebs well says, tradition is much more stable if written. Thus, the details of our Lord's life would soon have been forgotten, if not written. And, curiously, St. Paul seems to know nothing of the details of our Lord's life; he never refers to them.

But Tradition is quite different. It is the universal agreement of Catholic theologians in setting forth and handing on the Faith. Thus, when a certain teaching has been taught, as of Faith, by the whole Church, for many centuries, we have this dilemma: either, such teaching is the Voice of the Holy Ghost; or, the Holy Ghost has failed to lead the Church into all truth. Catholics take the first horn of this dilemma; Protestants the second.

Holy Tradition is found in the writings of Catholic theologians, in the Creeds, and in the Liturgies. These are the sources.

It is found, additionally, in the Holy Scriptures; and in the decrees of the Seven Ecumenical Councils. The Holy Scriptures, being canonical; that is, endorsed by the Church; are part of Tradition.

When our Lord and St. Luke speak of searching the Scriptures they are referring, of course, to the Old Covenant. But no Scripture can be understood without the guidance of the Church (St. Luke 24:45). Furthermore, in speaking of tradition, our Lord was not referring to Catholic Tradition, which did not exist in His day. But He Himself laid the foundation of Catholic Tradition in the many and great powers He gave the Apostles, promising that He and the Holy Ghost would be with them always, and that their voice was His (St. John 13:20).

The only thing in Fr. Krebs' excellent letter that seems open to question is the statement that the Creed is based on the Scriptures. I believe that it will be found to be the other way round: that the Scriptures were received into the canon because they agreed with the Faith. But I fear we shall have to leave the proof until another time.

On the non-sufficiency of Scripture let us quote our own Primate, Bishop Perry: "They [the Scriptures] are no more the source of authority than is the Papacy."

On Holy Tradition let us quote Archbishop Laud: ". . . to believe all points of doctrine generally received as fundamental in the Church of Christ is a faith in which to live and die cannot but give salvation." (Rev.) EDWIN D. WEED.

Duluth, Minn.

"CONDONING SUICIDE"*To the Editor of The Living Church:*

YOUR EDITORIAL on the Church and suicide [L. C., March 26th] was to me shameful and inconsiderate. In that characterization I would dare include the letter written by the Bishop of Albany.

It is easy for anyone to write such shameful things if they have had no experience with one near and dear to them who has taken their life under great stress or mental sickness. I cannot find words appropriate for those theorists who sit back and view the acts of men, the circumstances surrounding which they know nothing about, and pass judgment in a superior sort of way, supporting it by some personal interpretation of Church discipline or doctrine. . . .

Little does the outsider know the suffering for those left behind and the broken hearts. Yet we know had the deceased been mentally well they never would have done it. It is far worse than to see one go out in an ordinary way. Why do you add to the grief of the family and friends of Mr. Eastman by your editorial? Nobody condones suicide done deliberately by one in their right mind; but who is competent to judge that, any more than judging the responsibility for death by accident or usual diseases. How much do you know of the circumstances surrounding Mr. Eastman's death? The rector of St. Paul's, Rochester, and the assisting clerics probably knew better and acted accordingly. I know them to be men of honor who have a conscientious regard for the Church's stand on any really important issues. I think an apology is due them and also to the Eastman family. I think your criticism is shameful. Try to put yourself in the place of the family of the deceased and show some of the sympathetic understanding Christ taught us to show.

(Rev.) JAMES C. CROSSLIN.

Buffalo, N. Y.

To the Editor of The Living Church:

JUST A WORD of thanks for your editorials on Condoning Suicide and Parties in Holy Week. I thank you for speaking plainly.

(Rev.) DONALD C. STUART.

Utica, N. Y.

SNAPSHOTS AND CHURCH PAPERS WANTED*To the Editor of The Living Church:*

IN A RECENT LETTER from the Rev. E. A. Homfray (The Rectory, Rockley, New South Wales, Australia) I learn that his hobby is collecting pictures of children, and he would be glad to have such snapshots from *Anybody, Anywhere, Any Time*. Also, he would be happy to have back numbers of Church papers, and other wholesome literature, which, after reading, he may hand on to parishioners, who, too, would find them a great boon. Mr. Homfray's parish comprises fourteen tiny centers; he gets around in a Ford, and sleeps in the car three or four nights a week.

STERLING BRANNEN.

Fredericton, N. B., Canada.

BISHOP GORE'S BOOK, *Christ and Society*, has been translated into Chinese and published by the Church Literature Committee of the Chinese Church, a committee whose work could be of tremendously wide usefulness were it not hampered by lack of funds. Church literature in Chinese is lamentably scarce, both the simple instructive kind for Church members and more scholarly books for the clergy. The Church Literature Committee sells most of its things at cost, sometimes at less than cost, as in the case of tracts and leaflets for patients in hospitals. Bishop Norris of North China, chairman of the committee, says: "We owe a great debt to the S. P. C. K. and to the Department of Missions of the American Church for their generous support."

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

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Church Kalendar



APRIL

10. Second Sunday after Easter.
 17. Third Sunday after Easter.
 24. Fourth Sunday after Easter.
 25. Monday. St. Mark.
 30. Saturday. **MAY**
 1. Fifth (Rogation) Sunday after Easter.
 8. SS. Philip and James.
 2, 3, 4. Rogation Days.
 5. Ascension Day.
 8. Sunday after Ascension Day.
 15. Whitsunday.
 18, 20, 21. Ember Days.
 22. Trinity Sunday.
 29. First Sunday after Trinity.
 31. Tuesday.

KALENDAR OF COMING EVENTS

APRIL

12. Convention of Massachusetts.
 13. Convocation of New Mexico.
 14. Catholic Congress Regional Conference at Grace Church, White Plains, N. Y.
 20. Synod of the Province of the Pacific at Sacramento.
 26. House of Bishops meeting in Garden City, L. I., N. Y.
 National Council meeting, New York: Church Congress at Hartford, Conn.
 Convention of South Carolina.
 27. Convention of Georgia.

MAY

1. Conventions of Albany and New Jersey.
 3. Convention of Pennsylvania.
 5. Convention of Easton.
 6. Conference of Brotherhood chapters of Michigan at Ann Arbor.
 8. Convention of Montana.
 10. Conventions of Bethlehem, Central New York, Delaware, Fond du Lac, Newark, New York, North Carolina, Ohio, Quincy, South Florida, Vermont, West Missouri.
 11. Conventions of Arkansas, Nebraska and Washington.
 12. Catholic Congress Regional Conference at Long Branch, N. J.
 16. Convention of Western New York.
 17. Conventions of Erie, Long Island, Maine, Rhode Island, Southwestern Virginia. Provincial Synod of Canada at Montreal.
 17. Catholic Congress Eucharistic Conference at Ashmont, Boston.
 18. Conventions of Connecticut, Eau Claire, Springfield, Virginia, Western Massachusetts, West Virginia.
 19. Catholic Congress Regional Conference at Utica, N. Y.
 23. Convention of Rochester.
 24. Convention of New Hampshire.
 25. Central New York Woman's Auxiliary Conference at Watertown.
 —. Conventions of Northern Indiana and West Texas and Convocation of North Dakota.

CATHOLIC CONGRESS CYCLE OF PRAYER

APRIL

18. Christ Church, La Plata, Md.
 Good Shepherd, Buffalo, N. Y.
 20. St. Paul's, Brooklyn, N. Y.
 21. Sisters of the Holy Nativity, Fond du Lac, Wis.
 22. The Poor Clares of Reparation and Adoration, Mt. Sinai, Long Island, N. Y.
 23. Order of St. Francis, Mt. Sinai, Long Island, N. Y.

APPOINTMENTS ACCEPTED

DAUP, REV. WILLIAM WESLEY, formerly rector of St. Andrew's Church, Bryan, Tex., and student pastor at A. and M. College, Bryan; to be rector of St. John's Church, Fort Worth, Tex. (Bal.) Address, 2413 College Ave., Ft. Worth.

FENNELL, REV. WARREN R., formerly priest-in-charge of Holy Trinity Cathedral, Juneau, Alaska; to be priest-in-charge of St. Matthew's Mission, Fairbanks, Alaska. Address, Fairbanks, Alaska.

RUNNELLS, REV. ERNEST P., formerly rector of St. John's Church, Oakland, Calif.; to be rector of Trinity Church, Hayward, Calif.

TAYLOR, REV. OSCAR C., formerly curate at Emmanuel Church, Newport, R. I.; to be priest-in-charge of St. Matthew's Church, Alliance, Neb. (W. Neb.)

WEIRICH, REV. HARRY S., assistant at Emmanuel Church, Baltimore; to be rector of Christ Church, South Amboy, N. J. Effective about May 1st.

NEW ADDRESS

KELLEY, REV. LESLIE C., rector of St. Paul's Church, San Francisco, formerly 3324 39th St., Oakland, Calif.; 2475 California St., San Francisco.

ORDINATIONS

PRIEST

MISSOURI—The Rev. GEORGE ALBERT WILSON was advanced to the priesthood by the Rt. Rev. William Scarlett, LL.D., Coadjutor of the diocese, in St. Alban's Church, St. Louis, on March 24th. He was presented by his brother, the Rev. Clyde D. Wilson of DeKalb, Ill., and the sermon was preached by an old friend, the Rev. John C. Evans, associate rector of St. Chrysostom's, Chicago, where the candidate was formerly a deacon.

Mr. Wilson is to be rector of St. Alban's, with address at 4171 Washington Ave.

DEACONS

MARYLAND—In St. Michael and All Angels' Church, Baltimore, HARVEY LEE MARSTON was ordained to the diaconate by the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop of the diocese, on March 26th. The candidate was presented by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, and the Rev. Don Frank Fenn, D.D., preached the sermon.

Mr. Marston is to be assistant at St. Luke's Church, Montclair, N. J., upon his graduation from the Virginia Theological Seminary in June. His address until then is in care of the seminary at Alexandria, Va.

NEWARK—RAYMOND P. BLACK was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Wilson R. Stearly, D.D., on March 24th, in St. Andrew's Church, Newark. He was presented by the Rev. Frank Damrosch, Jr., the Rev. Burton Scott Easton, S.T.D., preached the sermon, and the Rev. Robert W. Trenbath read the Itany. A choir of seminarians sang the Missa de Angelis, and the candidate's sister, Miss Alice Black, sang the Agnus Dei from Bach's Mass in G Minor. The new deacon is to be curate of Trinity Church, Ossining, N. Y.

CAUTION

EATON—A man calling himself JAMES EATON, and quoting the Rev. Dr. Phillips E. Osgood for reference is not known at St. Mark's Church, Minneapolis. Latest reports concerning this man indicate that he has been active around Kalamazoo, Mich., and in Chicago. Further information may be obtained from the Rev. P. E. Osgood, 415 Oak Grove St., Minneapolis.

DIED

DERR—In Emaus, Pa., March 20th, EMANUEL, father of the Rev. Morris W. DERR, rector of St. Mary's Church, Keyport, N. J., and brother of Deaconess E. A. Christman, of Christ Church, Williamsport, Pa. Burial in Emaus, the Very Rev. Ernest G. N. Holmes officiating at the service on March 23d.

"Blessed are the dead who die in the Lord." LLOYD—LIZZIE ROBERTSON BLACKFORD, wife of the Rt. Rev. Arthur Selden LLOYD; on March 26th, at her residence, 145 East 74th St., New York City.

McGREW—In Paris, France, of pneumonia, March 17th, MARGARET FRANCES, beloved wife of Reynold B. McGREW, and daughter of Bishop and Mrs. H. B. Restarick, in her 38th year. Services in Holy Trinity Pro-Cathedral, Dean Beckman officiating. Ashes to be interred in Honolulu.

CORRESPONDENTS OF THE LIVING CHURCH

VERMONT—Omit, R. E. Green. Add, Miss Mabel Snow, Rock Point, Burlington, Vt.

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HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY SHORE, Long Island, N. Y. References required.

LENDING LIBRARY

THE MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

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FOR SALE CHEAP—AN INTERESTING collection of Liturgies and Prayer Books and one Erasmus Bible. Box 553, Norfolk, Va.

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YOUNG MAN ORGANIST WITH SEVERAL years' experience and training, and with the best of references, desires summer position in New York City or vicinity, beginning June 1st. Reply, G-791, care LIVING CHURCH, Milwaukee, Wis.

RETREATS

THERE WILL BE A RETREAT FOR women college students at Seabury House, Mendon, Mass., beginning Saturday afternoon, April 16th, and closing Sunday evening, April 17th. The Rev. J. Wilson Sutton of Trinity Chapel, New York City, will be the conductor. For reservations write MISS ELLEN S. OGDEN, Milford, R. F. D., Mass.

VOCACTIONS TO THE RELIGIOUS LIFE. Any women living in New York City or its vicinity, who may be considering the possibility of a vocation to the Religious Life in our several American Communities, are cordially invited to a quiet afternoon to be conducted by the Rev. Granville M. Williams, S.S.J.E., at the Church of St. Mary the Virgin, New York City, on Saturday, April 23, 1932. Time-table: Addresses at 3, 5, and 8 P.M. Supper at 6:30; reservations for which should be addressed to SISTER MARY GABRIEL, S.H.N. 133 West 46th St., New York City.

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This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write THE INFORMATION BUREAU, THE LIVING CHURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

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St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction, 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector

Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church school, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.

Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.; 8:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sundays: Masses, 7:30 and 9:30 A.M. High Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M.

Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.

Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street

REV. AUSTIN PARDE, Rector

Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.
Wed., Thurs., and Holy Days.

New Jersey

Grace Church, Newark

Broad and Walnut Streets

REV. CHARLES L. GOMPE, Rector

Sunday Masses, 7:30, 9:30, and 11:00 A.M.
Evensong, 8:00 P.M.

Week-day Mass, 7:30 A.M.; Fridays and Holy Days, 9:30 A.M., also.

Confessions: Fridays, 8:00 P.M.; Saturdays 5:00-6:00 and 7:30 P.M.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street

Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A.M.; Morning Prayer or Litany, 10 A.M.; Morning Prayer, Holy Communion and Sermon, 11 A.M.; Evening Prayer, 4 P.M.

Week-days: Holy Communion, 7:30 A.M. (Saints' Days, 10:15); Morning Prayer, 10 A.M.; Evening Prayer, 5 P.M. (Choral).

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services Daily (except Saturdays), 12:20.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets

Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

The Transfiguration 1 East 29th Street
"The Little Church Around the Corner"

REV. RANDOLPH RAY, D.D., Rector

Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

CHURCH SERVICES—Continued

New York

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers, Benediction and Sermon, 8 P.M.
Week-day Masses, 7, 8 and 9:30.
Confessions: Thursdays, 5 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday Masses: 7, 8, 9:15 & 11 (High Mass).
Vespers and Sermon at 8.
Daily Masses: 7, 8 & 9:30.
Friday: Benediction at 8.
Confessions: Fri. 3-5; 7-8; Sat. 11-12; 3-5; 7-9.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIBALD I. DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses, 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

K FJI, KLAMATH FALLS, ORE., 1210 KILOCYCLES. Archdeacon J. Henry Thomas conducts Church School of the Air every Sunday morning 9-9:30 A.M. Pacific Standard Time.

K FOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

K FPF, SPOKANE, WASHINGTON, 1340 kilocycles (223.9). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 8:30 P.M., P. S. Time.

K GO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service first and third Sunday 11:00 A.M., P. S. Time.

K IDO, BOISE, IDAHO, 1350 KILOCYCLES (260.7). St. Michael's Cathedral. Vesper Service every Sunday at 5 P.M. Mountain Time. Also daily Organ Recital from 6 to 6:30 P.M.

K PCB, SEATTLE, WASH., 650 KILOCYCLES (462 meters). Trinity, Rev. C. S. Mook. Service every Sunday 11 A.M., Pacific Standard Time.

K VOR, COLORADO SPRINGS, COLO., 1270 kilocycles (231.6). Grace Church. Every Sunday at 11 A.M., Mountain Time.

K W BZ, SPRINGFIELD, MASS., 990 KILOCYCLES (302.8). The Religious Life Hour, Sundays at 3:00 P.M., E. S. Time.

K CBM, BALTIMORE, MD., 1370 KILOCYCLES (218.8). Services and sermon every Monday morning at 11 A.M., E. S. Time, under auspices of Baltimore Federation of Churches. Rev. Dr. Arthur B. Kinsolving, preacher.

K WP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

K WBA, MADISON, WIS., 1280 KILOCYCLES (234.2 meters). Grace Church. Alternate Sundays, 10:45 A.M., C. S. Time.

K KBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning services every Sunday at 9:30, E. S. Time.

K WML, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel of the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRVA, RICHMOND, VA., 1100 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:15 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, every Sunday at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday, 11 A.M., E. S. Time.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

The H. W. Gray Co., 159 E. 48th St., New York City.

The Plainsong Psalter. The Psalms of David. According to the American Book of Common Prayer. Pointed and set to Gregorian Chants by the Joint Commission on Church Music. Under the authority of General Convention.

Longmans, Green & Co., 72 E. 13th St., New York City.

Members of Christ. By Bernard Clements, P.S.B. 90 cts.

Reasoned Prayers. For the Lord's Own Service. By the Rev. A. K. Bostock. \$1.40.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill.

Faith, Hope, and Charity in Primitive Religion. By R. R. Marett. \$3.00.

Jesus Christ. His Person—His Message—His Credentials. By Léonce de Grandmaison, S.J. Volume 11. \$4.50.

The Vanguard Press, 100 Fifth Ave., New York City.

Justice Oliver Wendell Holmes. A Biography. By Silas Bent. \$4.50.

Yale University Press, New Haven, Conn.

Studies in Law and Politics. By Harold J. Laski. \$3.00. (Published April 22, 1932.)

PAPER-COVERED BOOKS

Catholic Literature Association, 8, Great Smith St., London, S. W. 1, England.

Biblical Criticism. By Noel Davey. Present-Day Problems. No. 1. 1/.

Christian Experience and Psychology. By Cyril H. Valentine, M.A., Ph.D. Present-Day Problems. No. 2. 1/.

The Attack on the Sacramental Principle. By J. H. F. Peile. Present-Day Problems. No. 3. 1/.

The Influence of Christianity in History. By Henry Broxap, M.A. Present-Day Problems. No. 4. 1/.

Things Which Belong to Our Peace. The Christian Faith and Life's Difficulties. By the Rev. Kenneth Martin, M.A. 1/.

Edwin S. Gorham, Inc., 18 W. 45th St., New York City.

Friends of the Road. By Grace Carpenter. Paper Boards.

A. R. Mowbray & Co., Ltd., 28 Margaret St., London, W. 1, England.

Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. American Agents.

God and the Ordinary Man. By the Rev. R. P. Tinsley. 60 cts.

The Inside of Life. By Evelyn Underhill. 50 cts.

The Ninefold Fruit. By A. H. Howe Browne. 60 cts.

Reunion and Nonconformity. By the Rev. W. G. Peck. Paper Boards, \$1.00.

National Committee on Prisons and Prison Labor, 250 W. 57th St., New York City.

Plan and Technique of Developing a Prison Into a Socialized Community. By J. L. Moreno, M.D. A Preliminary Report prepared in collaboration with E. Stagg Whitin, Ph.D., Chairman Executive Council.

The Order of the Sangreal, 3533 N. Albany Ave., Chicago, Ill.

Child's First Prayer Book. Illustrated. 20 cts.

Archbishop of Canterbury Advised By Physicians to Take Much Needed Rest

To Spend Month in Southern France —Question of Fixed Easter Debated—Church Finances

The Living Church News Bureau
London, March 18, 1932

THE FOLLOWING STATEMENT WAS ISSUED from Lambeth Palace during the past week:

"Although his general health is excellent, the Archbishop of Canterbury has been troubled for some time by a slight but persistent form of rheumatism, and his medical advisers insist upon his having a month's rest in sunshine. He hopes, therefore, to be able to leave next week for the south of France, and would be grateful if, during his absence, he could be spared all but the most necessary correspondence."

A FIXED EASTER

In the debate on a fixed Easter, in the House of Lords last Tuesday, the Archbishop of Canterbury said that the consent of the holy see was essential before the matter could be carried further. The Orthodox Church favors the principle in general terms. Dr. Lang considered that to separate the legal and religious Easter would be most undesirable. If the thing were done, it would mean that it would be impossible for thousands of Churchpeople to perform their religious duties.

THE ANGLO-CATHOLIC ORDINANDS FUND

Considering the hardness of the times, generous support has been given during the past year to the Anglo-Catholic Ordination Candidates Fund, the fifth annual report of which has just been issued, under the title, *Fulfilled Vocations*. Since its inception, the fund has assisted financially more than four hundred men with their training. In 1931 the income of the General Purposes Fund was £9,694, and over £6,000 was expended in grants to individuals, and £650 in block grants to colleges. The fund is helping two hundred men, either by individual or by block grants, and more than fifty of those assisted are pledged to immediate work overseas.

THE CHURCH AND ITS FINANCES

The Bishop of Durham (Dr. Henson), addressing the Durham diocesan conference this week, said that the financial

YEAR BOOKS

Indian Rights Association, Inc., 995 Drexel Bldg., Philadelphia, Pa.

Forty-Ninth Annual Report of the Board of Directors of the Indian Rights Association, Inc. For the year ending December 15, 1931.

The New York Protestant Episcopal City Mission Society, 38 Bleecker St., New York City.

Annual Report from "38 Bleecker Street" for the Year 1931.

BOOKLETS

Department of Christian Social Service of the National Council, 281 Fourth Ave., New York City.

Outline for a Sermon On Marriage. By the Rev. Howard C. Robbins, D.D. 5 cts. each; \$3.50 per 100.

Preparation for Marriage. A Bibliography. 5 cts.

The National Conference of Jews and Christians, 289 Fourth Ave., New York City.

George Washington on Religious Liberty and Mutual Understanding. Selections from Washington's Letters. Edited by Edward Frank Humphrey. Free.

pressure on the Church of England was growing ever more severe and was telling badly on its spiritual efficiency. They must be far more critical than hitherto of the methods by which they raised money for religious purposes, and must make a resolute effort to keep direct appeals for money out of divine service.

The Bishop suggested a scheme whereby a financial system should be established which would bring under regular contribution both communicants and parochial electors. He said they would have a certain annual contribution, without there being any mention of finance during divine service in the parish church, and without the adoption of any incongruous and humiliating expedients for raising money. Alike in spiritual life and in parochial finance, what was necessary was sound, normal procedure, not a succession of hectic efforts. The Church would never command the respect of the public so long as its main interest in the public seemed to be the acquiring of some part of its wealth. It was the familiar association of the spiritual appeal with an urgent demand for money which paralyzed the modern Church.

LINCOLN CATHEDRAL RESTORATION NEARS COMPLETION

The restoration of Lincoln Cathedral has so far advanced that it is hoped to celebrate its completion at a service in the summer. The flying buttresses of the thirteenth century chapter house, which has a central pillar supporting the vaulted roof, were found to have settled, especially on the east side where a road carrying heavy traffic passes within a few yards. The buttresses stand well away from the building, and it was discovered that they had no foundations, the first course having been laid on the ground level. They are being underpinned with reinforced concrete 2½ feet thick, extending 20 feet beyond the masonry. It was also found that the buttresses were resting on ground made up with stone refuse probably on the site of the ditch of the Roman city, the wall of which ran through the present site of the Cathedral. The chapter house itself shows signs of settlement, but the trouble is not serious.

THE BUCHMAN GROUP MOVEMENT

The Bishop of Oxford, in his diocesan Magazine, devotes a long article to the (Buchman) Group Movement.

"It seems to me," he writes, "to present some of the characteristics connected with movements such as that of Wesley, and it is important to consider, so far as may be, the drift of it. There are certain points which are prominent in its method. It deals very directly with individual souls. It stands outside all denominational differences. . . . It would be a real disaster if the movement were to settle down into a new division in Christendom, without the new enthusiasm which is so manifest now. The converted life must, in the end, be the ordinary life if it is to achieve its aim completely, and we are getting to understand more and more clearly that the true life which man is created to live is that in which he is bound to God in one communion and fellowship with his fellow men. The new enthusiasm will be certain to consolidate itself in some corporate form; the hope is that it will help to draw together communities at present divided, and not add to the divisions."

GEORGE PARSONS.

Bishop of Toronto Is Elevated To Metropolitical See of Ontario

Is Successor to the Late Most Rev. David Williams—New Archdeacon of Chatham Appointed

The Living Church News Bureau
Toronto, March 30, 1932

YESTERDAY AFTERNOON THE HOUSE OF Bishops of the ecclesiastical province of Ontario met at Kingston, where they were gathered for the consecration of Archdeacon John Lyons as Bishop of Ontario, and elected the Rt. Rev. Fielding J. Sweeny, Bishop of Toronto, as Metropolitan of Ontario in succession to the late Most Rev. David Williams, Archbishop of Huron. He thus becomes Archbishop of Toronto.

The new Metropolitan was educated at McGill University and the Montreal Theological College. He took his B.D. in 1883 and D.D. in 1888 at Trinity College, Toronto. He also received the D.D. degree from Wycliffe College, Toronto, King's College, Nova Scotia, the D.C.L. from Bishop's College, Lennoxville, and the LL.D. from McGill and the University of Toronto.

He was ordained deacon in 1880 and priest the following year, both in the diocese of Montreal where after a curacy he was rector of St. Luke's till 1882, when he became rector of St. Philip's, Toronto. In 1889 he was made honorary canon of St. Alban's Cathedral, and archdeacon in 1905. He served as domestic chaplain to Archbishop Sweatman from 1903-1909. In 1909 he was elected Bishop of Toronto and consecrated at St. James' Cathedral on the feast of the Annunciation. In addition to his many diocesan duties he has given much time to the work of the General Synod and its boards, having been a member of the executive board of all three, and chairman for years of the executive committees of the General Board of Religious Education and the Council for Social Service. He was also for some years president of the Social Service Council of Ontario and has taken the deepest interest in social welfare work of all kinds.

CONSECRATION OF BISHOP OF ONTARIO

St. George's Cathedral, Kingston, was filled yesterday (Easter Tuesday) for the consecration and installation of the Ven. John Lyons as Bishop of Ontario.

The consecration service was taken by the Bishop of Toronto as senior bishop of the ecclesiastical province, assisted by the Bishops of Ottawa, Montreal, Niagara, Huron, and Algoma. The celebrant was the Bishop of Ottawa, the epistle being read by the Bishop of Montreal.

The Bishop of Niagara preached on the Witness of the Church and the Ministry, especially the episcopate from the words "Witnesses of these things." The Bishop-elect was presented by the Bishops of Ottawa and Huron, the latter his predecessor in the diocese of Ontario. The certificate of election and of the acting Metropolitan was read by Chancellor Walkem.

After the service of consecration the new Bishop, preceded by a chaplain bearing his pastoral staff, proceeded to the throne and after the letters of consecration had been read made the usual solemn promise and was then installed by the Bishop of Toronto.

After the service Dean Craig presided

at a largely attended luncheon at the La Salle Hotel, at which Bishop Lyons was presented with a pectoral cross by the clergy and laity of the diocese, and an episcopal ring by the clergy of the deaneries of Leeds and Grenville, who took a special interest because of the Bishop's birthplace and the scenes of his earlier ministry.

This consecration service was the fifth to take place at St. George's Cathedral, the first, that of Bishop Travers Lewis, being that of the first Anglican bishop consecrated in Canada.

AN EPISCOPAL FRIEND OF PRISONERS

Bishop Sovereign, past president of the John Howard Society of British Columbia, was honored at the first annual meeting of the association, when he was the recipient of a parchment scroll prepared

by a British Columbia penitentiary inmate, containing names of directors of the society and a framed picture of John Howard. The presentation was made by Col. H. W. Cooper. He spoke in appreciation of the founder's organizing services.

The association, which was organized on May 1, 1931, to assist men released from prisons, had a successful year, according to the secretary's report. Since its inception the society has dealt with 304 cases. Employment had been found for 69 men.

NEW ARCHDEACON OF CHATHAM

The Rev. Thomas Parker of Chatham has been appointed by the Bishop of Fredericton to fill the vacancy created by the retirement of the Ven. David Forsythe as archdeacon at Chatham.

Archdeacon Parker was ordained deacon May 7, 1914. His first charge was at Cambridge and Waterboro, later going to Norton and from Norton to St. Peter's, Springhill, where he remained until 1930, going to Chatham to become rector of that parish.

Weather Favors Throngs Attending Services on Easter in New York

Bishop Manning in Sermon Links Social Problems With Day's Message—Other Items of Interest

The Living Church News Bureau
New York, April 1, 1932

EASTER DAY HERE WAS OBSERVED MORE spectacularly than in some years by reason of the favorable weather. From the public press one gathers that the festival in New York churches was a pronounced success. So small a proportion of Christians are regular church attendants that when on a day like Easter something approaching the communicant strength of a parish is to be seen within the walls of the parish church it is so sensational as to draw throngs of reporters to describe the amazing scene. Along with the inspiration of the observance of Easter there can hardly be an avoiding of the realization that the throngs of this day in contrast with all other Sundays are a witness to the lack of vitality in present-day religion. In repertorial terms, it was St. Mary Magdalene who was given front-page space on the first Easter; today, the press makes the observance center about the fashion parade of the socially prominent.

BISHOP MANNING LINKS SOCIAL PROBLEMS WITH EASTER MESSAGE

In the presence of one of the largest congregations ever assembled at the Cathedral of St. John the Divine, Bishop Manning preached at the late Eucharist on Easter Day. An hour before the service every available seat in the great edifice was taken.

Extending his message beyond the traditional announcement of the day, the Bishop applied the thought of the living, risen Christ as our Guide in the problems of the present. That portion of his admirable, timely sermon is as follows:

"Which of us does not know that if Christ's way were followed there would be no more war, no more selfishness and wrong and greed in our industrial life, no men and women in want and suffering through unemployment, no repudiated marriage vows and broken homes, no children orphaned by divorce.

"The new paganism which now menaces us, the crime and lawlessness, the mad sex obsession which disgraces our literature and defiles our life, and which finds encouragement even in the lecture halls of some of our colleges and universities, comes from men and women who have turned their backs on Jesus Christ.

"It is time to remember that nothing less than the power of God revealed to us in Christ can preserve the permanence of sanctity of our homes, the blessings of peace and righteousness in our lives, the spirit of justice and brotherhood and love in our hearts and minds."

Thirdly, Bishop Manning said, Easter tells us that the life beyond the grave is as certain as the existence man knows on this sphere.

"It is Jesus," he said, "who rose from the dead and now lives at God's right hand who makes us sure. And so at the burial of our dead we speak of those great words of hope and comfort and triumphant faith. What help or comfort could any of us take into the ward of a cancer hospital, to the bedside of the suffering and dying, to homes stricken with grief and sorrow, if it were not for the power of Jesus on the throne of God."

"If Jesus is not risen, if He is not on the throne of God, then the new paganism is right; we have no revelation from above, no divinely given law of right and wrong, our lives are no more than those of the beasts that perish. If there is no Christ in heaven, then, in simple honesty, we must close our churches and cathedrals, pull down the altars erected in His name, cast aside the Christian gospel of faith and hope and purity and love. Then indeed we have no guidance for this life and no hope for the hereafter."

"But thanks be to God we have the great triumphant fact which Easter tells, the fact that Jesus, who rose from the dead, now lives and reigns in heaven, and will reign forever and forever. Carry with you then from this service the faith, the courage, the power, of the Easter message. Let it ring in your ears and in your heart all the year through."

"The forces of evil and unbelief and godlessness are strong, but Christ, who speaks to us today, is stronger. Take your stand openly, and do your part for Him who says to us this Easter day from the throne of God: 'I am the Light—I am the

resurrection and the life—All power is given unto Me in heaven and in earth, and lo, I am with you alway unto the end of the world."

MEMORIAL TO MRS. DRURY AND
MR. GERRY DEDICATED

At the Church of the Transfiguration tomorrow afternoon, the Rev. Dr. Ray, on the ninth anniversary of his rectorship there, will officiate at the dedication of a memorial to Mrs. Mabel Gerry Drury and her father, Commodore Elbridge T. Gerry. The memorial, which is the gift of Mrs. Drury's husband, F. Saxham E. Drury, is in the form of a shrine of the blessed Virgin Mary. Both the statue of the Mother holding the Christ Child and the ornamented frame surrounding it are of oak, painted in gold and antique colors. The entire work was executed by E. B. Herrick of the firm of Calvert, Herrick, and Riedinger of New York.

C. M. H. FACES INCREASED PROBLEMS

One of the to-be-expected results of the economic depression is evident in the announcement made on Easter Monday from the headquarters of the New York chapter of the Church Mission of Help. This invaluable organization reports that the number of girls turning to the society for care in the first two months of this year is 50% greater than that for the corresponding period of 1931. The service which C. M. H. is rendering is shown in its statement of 470 girls cared for in 1931. In the great increase of cases the Church is faced with an urgent opportunity for service. C. M. H. headquarters at 27 West 25th street is a center which should win the interest and support of our Church people.

ITEMS

Bishop Gilbert, the Rev. Drs. Bowie, Robins, Norwood, and Shipley, and the Rev. Messrs. Spofford, Barnes, and Bradford Young were among the twenty-one clergymen of New York who, this week, appealed to Congress to investigate the charges of lawlessness in the Kentucky coal regions.

Dean Fosbroke and Dr. Gavin of the General Seminary are the New York members of a committee appointed by Bishop Rhinelander, warden of the College of Preachers at Washington Cathedral, to prepare an anthology of Anglican ecclesiastical literature of the seventeenth century. It is planned to have this work published by 1933, the centennial year of the Oxford Movement.

Edmund Lincoln Baylies, for 47 years active in the work of the Seamen's Church Institute of New York, has, by reason of continued ill-health, resigned from the presidency of that organization, and has been elected an honorary lay president. Clarence G. Michalis, formerly first vice-president, has been chosen to succeed Mr. Baylies.

The sermon entitled, Christian Marriage, preached by the Rev. Dr. C. R. Stetson in Trinity Church on Sunday, January 31st, has been printed in booklet form by Trinity parish.

The golden Jubilee of the Guild of All Souls is to be observed this year. This 50th anniversary will be commemorated at the annual meeting to be held on Wednesday, April 27th, at the Church of St. Mary the Virgin. The preacher at the Mass at 11 o'clock will be the Rev. Franklin Joiner of Philadelphia, superior of the guild; and the speaker at the afternoon meeting will be the Rev. G. D. Rosenthal of Birmingham, England.

Progress is reported in the establishing of the House for Retreats and Conferences at Bernardsville, N. J., for the use of Church people in the metropolitan district. The property is now half paid for, and is completely furnished. The Rev. Drs. W. R. Bowie and J. W. Sutton are the New York trustees of the institution.

HARRISON ROCKWELL

WHENEVER you read the number of members in the Brotherhood of St. Andrew at St. Paul's, Tokyo, it is safe to add a few more, for they increase between reports. By the middle of February there were at least 160 members.

Easter Brings Return of the Rev. A. C. Larned to St. Margaret's, Brighton, Mass.

Absent Six Months, Due to Illness— Trinity Church, Boston, Receives Bequest—News Briefs

The Living Church News Bureau
Boston, April 2, 1932

EASTER DAY WAS A PERFECT ONE; there were all the accompaniments of the ideal for the day: bright skies, pleasant weather, and throngs of people filling the churches. The city churches were obliged, of course, to take special care in securing to their own parishioners the right of admission at the crowded mid-morning service. Sunrise services had their place; 2,000 persons gathered around the Parkman bandstand on the Common for a service conducted under the auspices of the Greater Boston Federation of Churches. Bishop Sherrill preached in the Cathedral Church of St. Paul; Bishop Lawrence was the preacher in All Saints', Brookline.

A happy return to his people was that of the Rev. Albert C. Larned, rector of St. Margaret's Church, Brighton, who preached on Easter morning after six months' leave of absence on account of illness. On account of the thankfulness of Fr. Larned's return, the congregation sang the Te Deum at the close of the 10:45 A.M. service.

TRINITY CHURCH, BOSTON, RECEIVES AMORY GIFT

A munificent gift to Trinity Church, Boston, and one that will bring happiness to a number of persons, is that of a spacious furnished house, a cottage, garage, tennis court, swimming pool, and hundreds of acres of woodland on the slopes of Mount Monadnock and near Dublin Lake in southern New Hampshire. In addition to the bestowal of the estate, the donor, Mrs. William Amory, has given \$100,000 for upkeep and endowment. Announcement of the gift was made in the Trinity leaflet distributed for Easter Day.

After mentioning that the house would be open at the beginning of June not only to members of the parish but to the diocese at large, and after expressing gratitude and appreciation to Mrs. Amory of the high Christian motive that has prompted the gift, Dr. Kinsolving added:

"We especially hope that this will afford a chance, at a nominal figure, to members of the parish to whom the prices of vacation resorts are prohibitive, to take themselves and their families for a breathing spell in the country. We believe Nature and the great out-of-doors to be one of God's own ways for drawing us to Himself in wonder, in admiration, and in love."

CHASE MEMORIAL INSTALLED AT ST. PAUL'S CATHEDRAL

A cross, a memorial to Frank H. Chase, was placed on the chapel altar of St. Paul's Cathedral on Easter morning. Mr. Chase, who died somewhat more than a year ago, loved the Cathedral and brought to his work and association with it, as Dean Sturges has written, the life and enthusiasm of a vivid personality, and the special contribution possible to a scholar of fine discrimination and a servant of high ideals. The current leaflet of the Cathedral says,

"In the 84th Psalm there is a line which our Prayer Book version translates,

'Blessed is the man whose strength is in Thee, in whose heart are Thy ways.' An earlier translation makes this verse read, 'In whose heart He has put the heights.' 'Ascensiones in corde sua dispositus.' The words are marked upon this cross because they fitly describe a great heart."

To those knowing Mr. Chase's love of mountains and of mountain climbing, there is a human little significance in that second translation in addition to its spiritual import.

HEWETT LECTURES TO BE GIVEN AT CAMBRIDGE

The master of Balliol College, Oxford University, England, Alexander Dunlop Lindsay, LL.D., comes to Cambridge this year for the giving of the Hewett Lectures, April 11th to 15th at 8 P.M. in St. John's Memorial Chapel of the Episcopal Theological School. Christianity and Economics is the title of the course of five lectures open to the general public.

A second visitor from England, E. Allison Peers, M.A., professor of Spanish in the University of Liverpool, will give two lectures in St. John's Memorial Chapel, Cambridge, on April 20th and 21st at 8 P.M. The first lecture will be on Spanish Mysticism; the second on St. John of the Cross. These lectures also are open to the public.

SPRING MEETINGS

A diocesan conference of the Girls' Friendly Society will be held in the crypt of the Cathedral Church of St. Paul at 4 P.M. on both April 11th and 12th. With Miss Florence Newbold, national executive secretary of the G. F. S. as leader; the subject, Is the G. F. S. an Integral Part of the Life of the Parish? and the resultant discussion is sure to be helpful.

The meeting of the Church Periodical Club will be held at 2:30 P.M. in the home of Mrs. J. Lewis Stackpole, Boston, on the afternoon of April 12th when the speaker is to be Miss Amy Van Doorn of New Hampshire on the M. M. M., i.e., Mountain Mission by Mail.

Miss Van Doorn will speak also on April 12th, when the Wellesley Conference alumni rally will be held in Emmanuel Church, Boston.

NEWS IN BRIEF

Seabury House, Mendon, Massachusetts, is finding its way into the knowledge and affections of a goodly number of persons scattered over a wide area, for this is a center for retreats and conferences and serves the whole province and is also easily reached from New York. Capt. C. L. Conder of the Church Army will conduct a retreat for Church Army Associates and friends over the weekend, April 9th to 11th. The Rev. Dr. J. Wilson Sutton of Trinity Chapel, New York City, will hold a retreat for women students, April 16th and 17th.

The Observer, pseudonym used by one well conversant with Church affairs, makes some interesting observations in his Easter survey in the columns of the *Boston Herald*. One of the points made is the marked effect wrought by economic conditions in the churches, particularly in the increase of welfare work and the establishment of employment bureaus. Another point made is the increase in church attendance. "This has been the subject of much discussion," says the Observer, "the effort of many speakers and writers being to show a connection between the economic condition and the awakened interests in Church going. Yet the history of religious efforts show that, hitherto, the awakened interest in public worship is coincident to it."

ETHEL M. ROBERTS.

Chicago Churches Report Capacity Crowds But Depleted Offerings at Easter Services

Bishop Stewart Preaches at St. Luke's, Evanston—Japanese Delegation Arrives—Briefs

The Living Church News Bureau
Chicago, April 1, 1932

FILLED CHURCHES, RECORDING LARGER attendance than in a number of years, but decreased offerings marked a glorious Easter in the diocese of Chicago. From parishes in all parts of the diocese came this week reports of capacity attendance at services on Easter. The weather was ideal, cool but sunshiny, and there was without doubt a great out-pouring to churches of all faiths.

Bishop Stewart was at his former parish, St. Luke's, Evanston, for the day. The church was filled to capacity for both of the services at 9:30 and 11:30 when the Bishop preached. The Rev. David E. Gibson of the Cathedral Shelter reported a larger attendance there than ever before, with Sumner chapel filled to overflowing.

St. James' Church likewise was filled for the 11 o'clock service when Dr. Duncan H. Browne, rector, preached. St. Chrysostom's was packed for the Rev. Dudley Scott Stark's first Easter sermon in his new parish. At the Church of the Epiphany, the Rev. John F. Plummer, pastor, an attendance of 1,890, nearly doubling that of last Easter, was recorded. The church was filled three times. In the afternoon, 400 Knights Templar attended service in uniform and Fr. Plummer, a member of the order, preached. A feature of the day's program at Epiphany was the presentation and blessing of a private communion set in memory of the late Bishop Morrison, and the singing for the first time of an Easter anthem composed by Francis E. Aulbach, organist and choirmaster of the parish.

St. Paul's Church, Kenwood, and Redeemer, Hyde Park, reported record congregations. St. Bartholomew's also, where the Rev. H. R. Brinker, rector, reported 500 communions. The offering in the parish is approximately the same as last year. In other cases, a decrease was general.

St. Mark's, Glen Ellyn, had more communions and a larger attendance than at any time in history. Communions numbered 251. A similar report comes from Grace Church, Hinsdale.

The children's services Easter afternoon also attracted large congregations when the Lenten Offering was presented. No report is as yet available on the total offering.

EASTER RALLIES APRIL 10

Church school children of the entire diocese are turning their attention to the annual post-Easter rallies, to be held in nine centers, most of them on Sunday. These rallies always present a regular pageant of the Church school life of the entire diocese and have come to be a general rallying time for the children.

The schools will march in procession, bearing their banners and crosses. The rallies to be held next Sunday, April 10th, are: Fox River Valley, at Trinity Church, Aurora; North side, at Church of the Atonement; South side, at St. Bartholomew's; West side, at Church of the Advent; North Shore suburbs, at St. Mark's, Evanston; Burlington suburbs, at Grace Church, Hinsdale. On April 17th, rallies will be held at St. Luke's, Dixon, for the

DR. AND MRS. HOPKINS INJURED

CHICAGO—Word was received in Chicago early this week of a serious accident resulting in the injury of the Rev. Dr. and Mrs. John Henry Hopkins, formerly of the Church of the Redeemer, Chicago. Their automobile was struck by a fast train and was demolished. Both Dr. and Mrs. Hopkins miraculously escaped instant death. Mrs. Hopkins' left leg was broken and she received flesh wounds. Dr. Hopkins was only slightly injured. They were taken to the Florida Hospital at Orlando and latest reports indicated that Mrs. Hopkins is in a serious condition.

Dr. Hopkins retired from the rectorship of the Church of the Redeemer three years ago. He remains as rector emeritus. He has been assisting this winter in services at Winter Park, Fla.

northern deanery, and at St. Ambrose's, Chicago Heights, for a portion of the southern deanery. On April 24th, the final one for the southern deanery will be held at St. Andrew's, Farm Ridge.

BISHOP STEWART'S HOLY WEEK ADDRESSES

The Face of Jesus was the subject of Bishop Stewart's Holy Week addresses at the Garrick Theater. He opened the series by speaking on the radiance of Christ's face, declaring it "possessed that radiance, that pure light pouring from within which meant happiness, holiness, and helpfulness."

"There was in the face of Christ a courage, a resolution, a fixed, unalterable determination," said the Bishop in his second address. "No softness was there, no flabbiness, no feebleness. Christ moved through life with a purpose and His face showed it"

Compassion was the subject of the third address, the Bishop saying that Jesus had a great compassion of sickness; for sorrow; there was no note of self-pity. He did not cry out when they flogged Him, but He wept out of sympathy for Mary and Martha. He sympathized with disengaged and unsuccessful people. But Christ's greatest compassion was for sinners. He would today make short work of the soft and sickening evasions and sophistries whereby men under guise of psychologists compromise with sin.

The series will be published shortly by the Morehouse Publishing Company and may be purchased through the Church Club.

JAPANESE DELEGATION ARRIVES

Prediction that the Sino-Japanese affair will shortly be peacefully settled and that present difficulties in the Far East will be smoothed out was made Friday by a delegation of Churchmen who just arrived in this country from Japan. The group included Prof. Paul Rusch of St. Paul's University, Tokyo; Dr. Ichiro Ito, of St. Luke's International Hospital, Tokyo; and Tokeo E. Imamura, scion of one of Tokyo's leading families.

Japan was justified in her action in Manchuria in order to protect her investments there, in the opinion of this group. As for the Shanghai affair, it was said the rank and file of Japanese know little

or nothing about it and that they had shown less interest in this phase of the situation.

Mr. Rusch has returned to this country on leave of absence from St. Paul's University to promote the Japanese pilgrimage which the Brotherhood of St. Andrew is sponsoring to the Far East this summer. Dr. Ito has come to this country on a fellowship with the Rockefeller Foundation and will spend a year here pursuing his medical studies. Mr. Imamura will do graduate work at the University of Pennsylvania and Hobart College.

CHURCH CLUB GIVES \$1,000

The Church Club has sent Bishop Stewart a check for \$1,000 representing its contribution to the emergency relief work of various diocesan social service agencies. The fund was raised through the club's Christmas program, part of which included the entertainment of 500 poor children at various institutions. Distribution of the fund will be made in accordance with the quotas established by the joint committee of the diocese.

JENNY LIND LETTER PRESENTED

St. Ansgarius' Swedish Church, Chicago, has received a letter written personally by the famous Jenny Lind and involving the question of possession of the valued Jenny Lind chalice which the parish now holds. The letter is nearly seventy-five years old. It came from Thomas Lindskog, attorney and son of one of the early rectors of the parish.

In it, Jenny Lind instructs that the chalice be given to the Swedish group which was part of the original parish. The parish at the time included Swedish, Norwegian, Finnish, and Danish people. The Swedish group withdrew and formed their own congregation and it was to this group that the donor wanted the chalice to go.

NEWS NOTES

Holy Week, climaxing another Lent, was characterized in Chicago by unusually large congregations and more than ordinary attention concentrated upon religious observances by the city as a whole. The story of the Crucifixion was told in a vivid way at St. Stephen's Church, Chicago, on Good Friday when a huge cross was erected in the Garden of Memory of the church. The cross stands on a mound thrown up at the rear of the church and here, in the shadow of the cross, a service was conducted by the Rev. Irwin St. John Tucker, rector.

At the Girls' Friendly Society annual missionary service held April 8th at Emmanuel Church, LaGrange, a pageant of nations was staged as part of the program. The Lenten offering of the organization was presented for St. Augustine's Mission, Kohala, Hawaii. Chicago assemblies of the Brotherhood of St. Andrew met at St. Paul's Church, Kenwood, April 7th. Leon C. Palmer, general secretary of the Brotherhood, and Courtenay Barber, national president, were the speakers. The forthcoming Japanese pilgrimage was the subject of discussion.

A total of 52,000 attended various activities of the House of Happiness during the past year, according to the annual report of Miss Bertha Moore, head resident. This is a record attendance for the institution.

KEENE, N. H., RECTOR HAS KEEN EYE FOR BUSINESS

KEENE, N. H.—The Rev. Austin H. Reed, rector of St. James' Church, Keene, who has become interested in the food preservation project through the State University Extension Service, has gone into the business of canning vegetables and boiled dinners on a large scale. He has disposed of hundreds of cans through persons who would otherwise be unemployed.

Joy of Easter Triumph Over Death

Marks Funeral of Dr. F. W. Tomkins

**Beloved Rector of Holy Trinity
Would Wish It So; Buried Beside
Wife at Cambridge, Mass.**

The Living Church News Bureau,
Philadelphia, March 31, 1932

THE SPIRIT OF EASTER JOY, RATHER than one of sorrow, prevailed in the funeral service held for the Rev. Floyd Williams Tomkins, S.T.D., on Easter Monday, in Holy Trinity Church, where he had been rector for 33 years.

More than 2,500 people crowded into every possible space in the church to attend the funeral, with men and women standing in the vestibule and stairway leading to the gallery, while hundreds of others stood outside in the rain.

The Rt. Rev. Francis M. Taitt, S.T.D.,

deputies to the General Convention, including the Rev. Dr. George C. Foley, the Rev. Dr. John Mockridge, the Rev. Dr. Gilbert E. Pember, Reynolds D. Brown, Reed A. Morgan, and George Wharton Pepper.

A service of Holy Communion was celebrated earlier in the day by the Rev. Floyd W. Tomkins, Jr., assisted by the Rev. John R. Huggins. Following this early service, the body of the late rector lay in state in the church until an hour before the funeral, accompanied by a guard of honor, composed of clergy who had at various times served at Holy Trinity, or who had come into the ministry from that parish.

Burial services were conducted on Tuesday by the Rt. Rev. Henry Knox Sherrill, Bishop of Massachusetts, in Mount



NEW TOWER
BUILDING OF
EPISCOPAL
HOSPITAL,
PHILADELPHIA

(See *Philadelphia*
letter of April 2d.)

Bishop of Pennsylvania, officiated, assisted by the Rev. ZeBarney T. Phillips, D.D., rector of Epiphany Church, Washington. The procession into the church was led by a color guard from the Veterans' Corps of the Pennsylvania National Guard. Then followed the choir of Holy Trinity Church, two hundred clergy of the diocese of Pennsylvania, clergy of other denominations, and Bishop Taitt, accompanied by the Rt. Rev. Paul Matthews, Bishop of New Jersey, and the Rt. Rev. Philip Cook, Bishop of Delaware.

The words "bright and hearty," which Dr. Tomkins used continually as an ideal for his own services, might be used to describe his funeral service. Each of the three hymns sung was in that spirit, and this same spirit was indicated by the decorations in the church, in which the usual black was absent.

The active pallbearers were members of the vestry, including C. C. Morris, F. F. Milne, Carl N. Martin, Dr. Strickler Coles, J. Percy Remington, Dr. Wilbur P. Klapp, Charles A. Wesley, Dr. J. Harold Austin, and Dr. Henry D. Jump. The honorary pallbearers included the following members of the standing committee of the diocese: the Rev. Dr. Edward M. Jefferys, the Rev. Dr. Louis C. Washburn, the Rev. Dr. George G. Bartlett, the Rev. Franklin Joiner, the Rev. Dr. J. O. McIlhenny, William P. Barba, Edward H. Bonsall, W. W. Frazier, Jr., Samuel F. Houston, and Parker S. Williams; also

Auburn Cemetery, Cambridge, Mass., where Mrs. Tomkins is also buried.

DR. TOMKINS' SON PREACHES EASTER SERMON

The Rev. Floyd W. Tomkins, Jr., mounted the pulpit of his father in Holy Trinity Church on Easter Day, and preached an uplifting sermon on the joy of Easter to a congregation grieving, like him, over his father's death on Holy Thursday. His text was "They shall attain joy and light."

Speaking of his father, the Rev. Mr. Tomkins recalled that when Dr. Tomkins first became rector, he set about building an endowment fund for Holy Trinity Church, foreseeing the inevitable change in character of the quarter of the city in which the church stands. To the last, he said, his father was conscious that "there are more changes ahead."

MANY TRIBUTES TO LATE CLERGYMAN

Tribute to the work of the Rev. Dr. Floyd W. Tomkins during his years of service in Philadelphia and profound regret at his death has been expressed by thousands of people in all walks of life during the past week.

Bishop Taitt declared:

"Probably no clergyman has reached the hearts and consciences of men as did Dr. Tomkins. He was universally loved by Christians and was probably the best known by members of other denominations of any clergyman in the Church."

Dr. Herbert J. Tily, vestryman and organist of St. John's, Cynwyd, and president of Strawbridge & Clothier, said:

"I had known, since he came to Philadelphia, his great work as a Churchman, his great gifts as a preacher, his remarkably saintly and gentle character, his grasp of the significance and importance of right thinking and acting in temporal matters having to do with the welfare of the city as it affected for good or ill the daily lives of human beings."

The Rev. Dr. E. P. Pfatteicher, president of the Lutheran Ministerium of Pennsylvania, declared:

"In simple Christian faith and life, combined with great qualities of leadership, Dr. Tomkins towered above all of us. His death is an irreparable loss to Philadelphia."

The Hon. Hampton J. Moore, Mayor of Philadelphia:

"Probably no voice upholding the standards of morality and religion was more familiar than his. A community can ill afford to lose men of such high ideals and sterling worth."

The Rev. Dr. E. A. Palmquist, executive secretary of the Philadelphia Federation of Churches:

"In the passing of Dr. Tomkins, Philadelphia has lost one of its foremost citizens. His contribution to the religious, moral, and civic life of our city was without parallel in the life of any clergyman. The years that he served as president of the Philadelphia Federation of Churches were a distinct blessing to the organization. His death leaves everyone in the city poorer in friendship."

Many letters in further tribute are appearing daily in all the Philadelphia newspapers.

ELEANOR ROBERTS HOWES.

"PARISH" OF GOSHEN, IND., RECTOR COVERS LARGE TRACT

GOSHEN, IND.—In Northern Indiana the Church is very weak; there are more county seats in which we have no work of any kind than in which the Church is established. For some years the Rev. A. L. Schrock, rector of St. James' Church, Goshen, has tried to meet this situation by looking up Church people in the towns surrounding his parish and in caring for several small missions. A number of confirmations and baptisms have resulted thus far and people are learning of the Church. One former Methodist minister has come into the Church and is now doing splendid work as a priest; another Methodist minister is waiting to be received by the Bishop.

On Easter people from ten "nearby" towns were present at the services at the "parish" church. Some of them had to travel more than 100 miles. One entire family comes a distance of 30 miles for Church school and the Church services every Sunday, and during Lent they were present at least once each week as well, at a week-day service.

BISHOP OF NORTH CAROLINA CELEBRATES 82D BIRTHDAY

RALEIGH, N. C.—The Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina, celebrated his eighty-second birthday on Easter Day. He is one of the senior bishops of the Church, having been consecrated in 1893. He is still strong and vigorous. He kept the day by celebrating the Holy Communion, preaching, and confirming a large class at the Church of the Good Shepherd, Raleigh.

EASTER SERVICES IN LONG ISLAND CHURCHES

The Living Church News Bureau
Brooklyn, March 31, 1932

TWO CATHOLIC CUSTOMS—THE COMMEMORATION of Good Friday, and a service very early in the morning of Easter Day—have been rather widely adopted by Protestants in this vicinity in recent years. The Good Friday services this year at the Albee Theater, conducted by ministers of various denominations, the most notable of the group being the Rev. S. Parkes Cadman, D.D., are reported by the *Brooklyn Eagle* to have been attended by more people than ever before. The custom has been followed for several years. This year there were three services, at 8, 10, and 11:15 A.M. There were about 2,700 at each of the later services, says the *Eagle*, and “the largest attendance of any year thus far” was present at 8 o'clock. “A huge and figureless wooden cross . . . stood embedded with lilies and banked with palms.”

The *Eagle* also reports that

“Easter dawn services were conducted at sunrise in many Protestant churches throughout Brooklyn, Queens, and Long Island . . . and were attended by thousands. . . . Several of the sunrise services were conducted outdoors. The annual Easter dawn service of the Brooklyn Federation of Churches was held at Grand Army Plaza, Prospect Park. One of the earliest dawn services was that conducted at Long Beach at 5:45 by members of the Hollis Presbyterian Church, who left the church at 5 o'clock. . . . Refreshments were served on the beach after the service.”

Several other services at dawn are reported in Baptist, Congregational, Reformed, and Methodist Protestant churches.

In our own churches, the common report is of very good attendances in Holy Week and Easter, and large Easter communions; but in most places a falling off in offerings. It is hardly to be expected that financial reports will be normal.

NEWS ITEMS

The motion picture, *The King of Kings*, was shown in the parish hall of St. Gabriel's, Hollis, on the Saturday before Passion Sunday. Children were admitted free, and adults were asked for an offering.

The new parish house of Christ Church, Manhasset, is to be dedicated by Bishop Stires next Sunday, April 3d, at 4 p.m.

The Rev. E. H. Forster, of Yangchow, China, addressed the nurses of St. John's Hospital, Brooklyn, recently, emphasizing the need for missionary nurses in the Church hospitals in China.

The Rev. Henry Mesier has been appointed in charge of St. Thomas' Church, Farmingdale, in succession to the late Rev. John H. Heady. Fr. Mesier will continue to live in Garden City for the present.

CHAS. HENRY WEBB.

BLUE GRASS DIOCESES TO HOLD JOINT SUMMER CONFERENCE

LOUISVILLE, KY.—The Blue Grass Conference is the name of a joint venture to be conducted by the dioceses of Kentucky and Lexington at Margaret Hall, Versailles, for six days beginning Sunday, June 12th. A joint committee representing the two dioceses is actively engaged in preparing the schedule of classes and engaging instructors. Margaret Hall at Versailles is centrally located and accessible from all points of the state. It is the aim of the conference authorities to have credit courses in the National Accredited Leaders' Association and include other features which will make it embracive of all phases of the Church's work.

GENEVA, N. Y., CHURCH DESTROYED BY FIRE

GENEVA, N. Y.—On the night of Wednesday, March 30th, Trinity Church, Geneva, the Rev. Samuel H. Edsall, rector, was destroyed by fire originating under the chancel. A dance was in progress in the new parish house, opened last fall and the scene of the primary convention of the diocese of Rochester in December, but the fire was not discovered until it had made great headway. The fire rapidly burned through the floor of the church, lighting up the stained glass windows with startling vividness and completely gutting the building. It is too early at this date to state the entire damage, but only the stone walls and tower are left standing.

MINNESOTA SUMMER SCHOOL OPENS JUNE 19TH

MINNEAPOLIS—The Summer Conference for Church Workers is to be held at Carleton College, Northfield, this year, from June 19th to 25th. Carleton is ideally situated for the school, being centrally located in the diocese; has every facility for conveniently housing its guests, and has a campus of unusual extent and beauty. The Lyman Memorial Lakes and the Arboretum on Cannon River are beauty spots of the state.

The conference faculty will include two members of the National Council: Lewis B. Franklin, D.C.L., who will present the Church's Program, and the Rev. C. Rankin Barnes, who will conduct a course in Social Service in Parish and Mission.

The Rt. Rev. F. A. McElwain, D.D., Bishop

BISHOP COXE TOMB
At Holy Trinity Church,
Geneva, N. Y.



Trinity Church was one of the older churches in this part of New York state, a stone building of the perpendicular gothic style, and the scene of many famous gatherings. In addition to being the place where the new diocese of Rochester held its convention in December, the old church building was the place where the diocese of Western New York held its primary convention in 1838. Bishop Coxe used the building largely as his Cathedral and he is buried outside the chancel.

The parish was founded in 1806 and the first building erected in 1808. On August 15, 1844, the building just destroyed was consecrated. In 1888 the sesquicentennial of the diocese of Western New York was celebrated in Trinity Church, and in 1898 the chancel was extended and a new organ added, both being consecrated in 1899. In 1906 a new altar and reredos of stone were given during the rectorship of the Rev. Charles Morton Sills, D.D.

Two of the former rectors of this parish were the Rt. Rev. W. H. A. Bissell, D.D., third Bishop of Vermont, rector from 1848 to 1868, and the Rt. Rev. W. S. Perry, D.D., second Bishop of Iowa, rector from 1869 to 1876, while Bishop Whipple was ordered deacon in Trinity Church on August 26, 1849.

The rectory and the new parish house escaped serious damage. Plans for rebuilding the church are already under way. Insurance carried by the parish amounted to \$159,000.

of Minnesota, will be chaplain of the school, and the Rt. Rev. S. E. Keeler, D.D., Coadjutor of the diocese, will have charge of the daily devotional half hour, will give a course in Personal Religion, and will conduct a conference hour for the clergy.

Mrs. E. C. Biller, wife of the Rev. E. C. Biller, rector of St. John's parish, St. Cloud, diocese of Duluth, and educational secretary for the Woman's Auxiliary of that diocese, will conduct the course in the Woman's Auxiliary.

Miss Margaret Densmore of Red Wing, Church Periodical Club secretary for the diocese of Minnesota, will again give the course presenting the C. P. C. work. This year her course will be entitled, *Handwork for the Master*.

The Rev. Victor E. Pinkham, instructor in Seabury Divinity School, Faribault, will present Church History, a national leadership training course, and the Rev. Mr. Scovil, who is Episcopal student chaplain at the university of Minnesota, will conduct another N. L. T. course, *The Pupil*.

The young people's conference hour will be in charge of Harold F. Umhoefer, a member of Christ Church parish, Austin, and diocesan president of the Y. P. F. He is but 21 years of age, has just been elected a member of Christ Church vestry, and will be the youngest faculty member ever known to the summer schools of Minnesota.

There will also be an organized choir under the direction of the Rev. Frank Zoubek, rector of St. Mary's Church, St. Paul, who is also chairman of the diocesan department of Religious Education.

Last year's conference was held at Frontenac Inn on Lake Pepin which place could not be considered for this year's school because of the large increase in registrations at the 1931 school. It is expected that 500 persons, young people, women, and clergymen, will register for the 1932 school. The women's division is

headed by Mrs. S. P. Thomas, Minneapolis; and Mrs. C. F. Moore, also of Minneapolis, is chairman of publicity and the registrar. Assisted by the diocesan director of publicity, Gwendolyn G. Thomas, Mrs. Moore has already initiated an extensive campaign in the interest of the school to be carried into every parish and mission in the diocese.

CATHOLIC CONGRESS REGIONAL CONFERENCE AT WHITE PLAINS

Fr. Rosenthal of Birmingham, England, to Preach at High Mass

WHITE PLAINS, N. Y.—On April 14th in Grace Church, this city, will open the regional conference of the Catholic Congress of the Church, with the Rev. George David Rosenthal, vicar of St. Agatha's Church, Birmingham, England, preaching at the solemn High Mass at 11 o'clock. At 2:30 the conference proper will begin with the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York, presiding. Addresses on the subject, *From the Past Into the Future*, will be given by the Rev. Frank L. Vernon, D.D., rector of St. Mark's Church, Philadelphia; the Rev. Cecil E. Russell, organizing secretary of the Anglo-Catholic Congress, London, England; the Rev. Frank Gavin, Th.D., professor at the General Theological Seminary, New York.

All interested whether members of the Congress or not are cordially invited. The clergy are asked to take their places in the procession which will form in the parish house. Surplices and birettas will be worn.

Ample parking spaces will be found on Hamilton avenue and Mamaroneck street within one block of the church. Parking will not be possible in the streets. White Plains is easily reached by train or bus from New York. Fifty minutes from Grand Central. Trains at 9:03 and 10:42.

The offerings at the service will be for the expenses of the conference and the work of the Congress. The only charge is for lunch. Luncheon reservations should be sent at once to the Congress secretary, the Rev. C. Clark Kennedy, 94 Broadway, New Haven, Conn. P. O. Box 1861.

DIOCESE OF TEXAS REGAINS LOST GROUND

MARLIN, TEX.—The diocese of Texas is winning back some of the lost ground reported in THE LIVING CHURCH of January 30th. At the diocesan council no appropriation could be made for the diocesan paper, the *Texas Churchman*. This month the editor, the Rev. F. P. Goddard, has conducted a campaign to obtain enough subscriptions to continue the paper the rest of the year. Bishop Quin financed one issue out of his discretionary fund and in this an appeal was made for subscriptions. The children of the Church schools and the members of the Young People's Service League were enlisted in the campaign and, up to Easter Day, 1,300 subscriptions had been reported.

The young people's work of the diocese received a cut at the same diocesan council but this work is far from slowing up. Announcement has just been made by the Rev. James S. Allen, rector of Christ Church, Houston, and camping chairman of the Young People's Service League, that four camps of two to three weeks' duration each will be held this

year. This is an increase of one over last year's number, the additional camp being for the junior girls.

This diocese also set a goal of \$4,000 to be raised for the National Council in addition to the amount really pledged. Part of this amount has already been obtained and a full report will be given to the executive board of the diocese on May 2d.

ITINERARY OF ENGLISH CATHOLIC CONGRESS SPEAKERS

NEW HAVEN, CONN.—The schedule which has been arranged for Fr. G. D. Rosenthal and Fr. C. E. Russell in this country in the interest of the Catholic Congress, printed herewith, is subject to a few minor changes



THE REV. G. D. ROSENTHAL, M.A.
Photo: Lafayette, Ltd.

and additions, possibly in the Baltimore, Md., and St. Ignatius, New York, dates.

April 10: ALBANY—The Cathedral, Fr. Russell.
April 10: NEW YORK CITY—Morning, St. Mary the Virgin, Fr. Rosenthal.
April 10: BALTIMORE—Evening, Grace and St. Peter's, Fr. Rosenthal.
April 12-13: WEST PARK—Holy Cross, Fr. Russell.
April 14: WHITE PLAINS, N. Y.—Regional Conference, Frs. Rosenthal and Russell.
April 17: NEW YORK CITY—Morning, Trinity Church, Fr. Russell.
April 17: BOSTON—Morning, Church of the Advent, Fr. Rosenthal. Afternoon, Ashmont, Eucharistic Conference, Fr. Russell.
April 18, 19: BOSTON—Boston and Harvard University, Fr. Rosenthal.
April 18-22: NEW YORK CITY—Noonday Preaching at Trinity, Fr. Russell.
April 24: NEW YORK CITY—Morning, St. Ignatius, Fr. Russell. Trinity Church, Fr. Rosenthal. Afternoon, 4:00, the Cathedral, Fr. Rosenthal. Evening, Chapel of the Intercession, Fr. Rosenthal.
April 24: BRIDGEPORT—Afternoon, 5:00 p.m., Trinity Church, Fr. Russell.
April 25: NEW YORK CITY—5:00 p.m., Evensong at General Seminary, Fr. Rosenthal.
April 25-29: NEW YORK CITY—Noontide preaching at Trinity, Fr. Rosenthal.
April 26: NEW YORK CITY—11:30 a.m., St. Paul's Chapel, the New York Branch of the Clerical Union, Fr. Russell. Lunch and meeting of the same, Fr. Rosenthal. Evening, St. Mary the Virgin, lecture, Fr. Rosenthal.

April 27: NEW YORK CITY—St. Mary's parish house, lunch and jubilee meeting of the Guild of All Souls, Fr. Rosenthal.
April 27: BROOKLYN, N. Y.—Evening, St. Paul's, Flatbush, Fr. Russell.
April 28: BROOKLYN, N. Y.—St. James', Long Island Priests' Fellowship, Fr. Russell.
April 29: NEW YORK CITY—St. Mary the Virgin, second lecture, Fr. Rosenthal.
April 30: NEW HAVEN—Informal dinner, Fr. Rosenthal.
May 1: PROVIDENCE—Afternoon, 5:00 p.m., St. Stephen's, Fr. Rosenthal.
May 1: NEW HAVEN—Morning, Christ Church, Fr. Rosenthal.
May 1: BALTIMORE—Morning, Mount Calvary, Fr. Russell.
May 2: PROVIDENCE—Informal meeting of clergy, Fr. Rosenthal.

May 3: PHILADELPHIA—Catholic laymen's meeting, Frs. Rosenthal and Russell.
May 5: BROOKLYN, N. Y.—Evening, St. Paul's, Fr. Russell.
May 8: PHILADELPHIA—Morning, St. Clement's, Fr. Rosenthal. Evening, St. Luke's, Fr. Rosenthal.
May 8: WASHINGTON—Morning, St. James', Fr. Russell. Evening, St. Agnes', Fr. Russell.
May 9-13: WASHINGTON—College of Preachers, Fr. Rosenthal. Various informal meetings at various places for Frs. Rosenthal and Russell.
May 12: LONG BRANCH, N. J.—Regional Conference, Fr. Russell.
May 13: PITTSBURGH—Evening, St. Mary's, meeting for men and women, Fr. Russell.
May 15: CLEVELAND, O.—Morning, St. James', Fr. Russell.
May 15: MILWAUKEE, WIS.—Morning, the Cathedral, Fr. Rosenthal.
May 15: CHICAGO—Evening, Church of the Ascension, Fr. Rosenthal.
May 16: CLEVELAND, O.—Meetings.
May 16: CHICAGO—11:00 a.m., Clergy Round Table, Fr. Rosenthal. Evening, St. Bartholomew's, dinner and service of the Catholic Club, Fr. Rosenthal.
May 17, 18: MILWAUKEE, WIS.—Fr. Rosenthal.
May 19: UTICA, N. Y.—St. George's Regional Conference, Fr. Russell.
May 19: NASHOTAH, WIS.—Nashotah Seminary, Graduation, Fr. Rosenthal.
May 22: BUFFALO, N. Y.—Morning, St. Andrew's, Fr. Russell. Evening, the Cathedral, Fr. Russell.
May 22: TORONTO, CANADA—Morning, St. Thomas' or St. Mary Magdalene, Fr. Rosenthal. Evening, St. Bartholomew's, Fr. Rosenthal.
May 23: BUFFALO, N. Y.—Meetings, Fr. Russell.
May 23, 24: TORONTO, CANADA—Meetings as arranged, Fr. Rosenthal.
May 25: TORONTO, CANADA—8:00 p.m., St. Mary Magdalene's, Fr. Rosenthal.
May 26: TORONTO—Corpus Christi as arranged.
May 27-June 2: MONTREAL—As arranged, Frs. Rosenthal and Russell.
June 3-6: QUEBEC—As arranged, Frs. Rosenthal and Russell.
June 7-9: DIOCESE OF ALGOMA—As arranged by the Bishop, Frs. Rosenthal and Russell.
Sail June 11th.

DR. GRAHAM-BROWN APPOINTED ENGLISH BISHOP IN JERUSALEM

NEW YORK—The appointment of the Rev. Dr. George Francis Graham-Brown, principal of Wycliffe College, Oxford, as Bishop in Jerusalem, succeeding the Rt. Rev. Rennie MacInnes who died Christmas Eve, 1931, is announced in a cablegram just received from Lambeth Palace by the Rev. Dr. W. C. Embhardt, counselor on Ecclesiastical Relations of the Church.

Dr. Brown is a prominent member of the evangelical party in England and is greatly interested in the question of Christian unity. He was the leading spirit in the negotiations between the joint commission of the Anglican communion and the Old Catholic Churches which arrived at terms of intercommunion at its meeting at Lambeth Palace last July. The program discussed at this conference was that drawn up by Dr. Brown and led to conclusions which were acceptable to all parties of the Anglican communion and to the Old Catholic Churches.

DR. W. W. WAY RESIGNS AS RALEIGH, N. C., SCHOOL HEAD

RALEIGH, N. C.—The Rev. Warren W. Way, D.D., has resigned the rectorship of St. Mary's School, Raleigh, to take effect the end of this school year. Under Dr. Way's fourteen years of leadership, the school has maintained the high standards set by its founder, Dr. Aldert Smedes, and kept through its long history by noteworthy rectors, such as Dr. Bennett Smedes, Bishop Bratton, and Dr. George W. Lay. The school of late years has developed into one of the best junior colleges in the country, and serves young women from all over the country. Dr. Way expects to return to parish work.

WESTERN NEW YORK PLANS A BRIGHT CHURCH BIRTHDAY

NEW YORK—Captured by the idea of Whitsunday as the Birthday of the Church, the people of Western New York are making the Church an enthusiastic birthday gift this year in a new way, for the purpose of helping the 1932 deficiency fund. This plan was inaugurated by the Rev. Henry F. Zwicker, D.D., rector of Grace Church, Lockport, for his own diocese, and the national Church has appropriated the idea.

Applying the idea which is familiar to many children throughout the Church as the Birthday Thank Offering, grown-ups and young people alike are making individual offerings based on their age. The sum chosen to be multiplied is one cent or one dollar or any amount between, or any greater amount. Perhaps a boy 12 years old will be able to take ten cents as the amount to be multiplied by this age, and will make an offering of \$1.20. A man of 50 who is able to afford it might choose \$10 as his base, and give \$500. A woman of 30 on a tiny salary with dependents to support might not be able to multiply more than five cents, and would give \$1.50.

"Many people will feel compelled to effect certain economies in their mode of living," says Warren Kearny in the Louisiana *Diocesan Bulletin* recently; "for instance, their luxuries, and their amusements. But should they be inclined to cut down their pledges for Church support, it is suggested that they consider how negligible in most cases are their contributions for the Church as compared to their outlay for other purposes."

The thing is to have every person making a willing birthday gift, every one joining in a great act of thanksgiving for the Church on Whitsunday.

The tremendous educational value of such an undertaking, education as to the meaning of Whitsunday and as to the Church's missionary work, is emphasized by the leaders, and their imagination soars to think what such a Birthday Offering would mean if it were established throughout the Church, over and above all regular giving.

The Rev. Henry F. Zwicker, D.D., rector of Grace Church, Lockport, N. Y., who is chairman of the committee in charge of this offering, writes that "of course it means work, a great deal of work, on the part of the clergy between Easter and Whitsunday." Several district meetings of clergy and vestrymen were held the first week in April to explain the plan and discuss ways of accomplishing it.

FAUNSDALE, ALA., CHURCH DEMOLISHED BY TORNADO

BESSEMER, ALA.—Recent tornadoes, visiting the state of Alabama, have not left the Church unscathed. While over three hundred lives have been snuffed out in different sections of the state, there have been no casualties among Church people.

So scarce are Church people in some portions of Alabama that wide swaths might be cut without discovering any more than have some of our consecrated missionary clergy. But these devastating storms have visited more highly favored sections.

St. Michael's Church, Faunsdale, was completely destroyed by a tornado that visited that section on March 21st and the rectory near by was so twisted and otherwise injured as to render it unin-

habitable. It will have to be demolished. This is indeed a grievous loss to the congregation of fifty communicants, who have already suffered many reverses.

St. Wilfrid's, Marion, narrowly escaped a similar fate, as a tornado passed less than one hundred yards to the rear of the building, killing twenty Negroes. This is the second such storm to visit Marion within a year.

The parishes throughout the diocese are active, collecting money, food, clothing, and furniture for the desolated districts.

VACATION TERM FOR BIBLICAL STUDY AT OXFORD, ENGLAND

OXFORD, ENG.—The thirtieth vacation term for biblical study will be held at Oxford from July 30th to August 13th. The main theme is "Redemption." The opening address will be delivered by the Very Rev. W. R. Matthews, D.D., dean of Exeter, and the following courses of lectures have been promised:

First Week—The History of Israel from the Exodus to the Death of Saul, by the Rev. W. O. Oesterley, D.D., professor of Hebrew and Old Testament Exegesis, King's College, London, and The New Testament Doctrine of Sin and Salvation, by the Rev. L. Hodgson, M.A., S.T.D., canon of Winchester.

Second Week—I Corinthians, by the Rev. E. J. Bicknell, D.D., professor of New Testament Exegesis, King's College, London, and The Teaching Office of the Church in the Early Centuries, by the Rev. Duncan Armitage, M.A., warden of St. Anselm's Hall, Manchester.

Lectures have also been promised by Sir F. G. Kenyon, K.C.B., D.Litt., the Rev. C. H. Valentine, Ph.D., the Rev. J. W. C. Ward, M.A., Professor A. Souter, D.D., the Rev. E. O. James, D.Litt., and the Rev. H. J. Carpenter, M.A.

Further particulars may be obtained from the secretary, Miss E. Lawder, 25, Halifax Road, Cambridge.



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EUGENE S. PEARCE, PRIEST

TOLEDO, OHIO—While returning from Florida, the Rev. Eugene S. Pearce, rector of St. Mark's Church, this city, since 1924, died at Greensboro, N. C., March 22d, at the age of 52. Last fall he suffered a breakdown and since that time had been unable to fulfill his ministerial duties. Besides his widow he leaves four children.

Mr. Pearce was ordained deacon in 1908 by Bishop Paret and priested the year following by Bishop Harding. His first charge was as rector of the Linganore parish church at New Market, Md., which he forsook to accept the curateship of St. Paul's, Albany, N. Y., where he served with the Rev. Dr. Roeliff H. Brooks, now rector of St. Thomas' Church in New York. From 1910 he held successively rectorships at Troy and at Rome, N. Y., serving the latter parish for twelve years before accepting the call to the Toledo church. Besides his parochial duties, Mr. Pearce held many diocesan and provincial positions.

JAMES E. BROWN

PITTSBURGH—James E. Brown, age 59, for many years a prominent member of the standing committee and the board of trustees as well as a vestryman of St. Stephen's Church, Sewickley, died March 31st at his home. He had been ill for several months. Mr. Brown was born at Kittanning, Pa., and educated at the University of Pennsylvania and Yale. He was deputy to several General Conventions and had taken a prominent part in all phases of Church activity. He is survived by a widow, two sons, and a daughter.

THOMAS H. CHEW

GENEVA, N. Y.—Trinity Church, Geneva, mourns the loss of its warden and life-long member, Thomas H. Chew. For the past twenty-one years he had been a vestryman of this parish, holding this office which his father, the late Alexander Chew, held for forty-nine years. Always interested in the welfare of his parish and ready to respond generously in times of emergency, his presence will be greatly missed.

These last few months his life had been greatly cheered by the restoration of his eyesight. As a thank-offering for this blessing he had doubled his annual pledge for the support of the church.

Mr. Chew left \$5,000 in his will to the parish. He was also a trustee of Hobart College, Geneva, and a generous benefactor of Hobart and William Smith Colleges.

SAMUEL M. CURWEN

HAVERFORD, PA.—Samuel M. Curwen, rector's warden of St. Mary's Church, Ardmore, for many years, and a leading manufacturer in Philadelphia, died at his home in Haverford on March 29th. He was 72 years old.

Mr. Curwen was born in Philadelphia on July 29, 1859, where he received his early education, graduating from the Episcopal Academy in 1878. Starting as a

draftsman, he rose into prominence in the manufacturing world, and since 1912 had been president of the J. G. Brill Company. He was also a director of many banks and insurance companies.

He is survived by his wife, Mrs. Mary F. L. Curwen, and two brothers, George F. Curwen of Villa Nova and John Curwen, of Berwyn. Funeral services were held in St. Mary's Church on March 31st, with the Rev. Louis W. Pitt officiating, and the burial was in the churchyard of the Church of the Redeemer, Bryn Mawr.

DOROTHEA EMLEN

PHILADELPHIA—Miss Dorothea Emlen, founder of the Church Mission of Help, and for many years executive secretary of that organization, died at her home in Chestnut Hill on Good Friday, March 25th. She had been ill only a short time, although her health had been undermined by an accident last September. She was 52 years old.

She was a descendant of Abraham Markoe, first captain of the Philadelphia City Troop. Her father was George Emlen, a member of the Philadelphia bar, and her mother was a daughter of George Wharton, also an attorney. She was also a descendant of several provincial counsellors of Pennsylvania, and was a member of the national society, Colonial Dames of America.

Miss Emlen was very active in charity work in Philadelphia for many years, and was associated with the White-Williams



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Foundation. In her will, Miss Emlen expressed the wish that, instead of sending flowers, the money be given to the Mission of Help to educate some girl.

Services were held in St. Michael's Church, Germantown, on Easter Monday, with interment at Laurel Hill Cemetery.

GEORGIE BRANDT MILLER

FRESNO, CALIF.—Following a long illness, Mrs. Georgie Brandt Miller, 71, widow of the late F. M. Miller, former president of the Valley Grain and Warehouse Company, died March 18th in this city, her home for 40 years. She is survived by a daughter, Mrs. Eugenie McVean of Fresno, the only living relative. Funeral services were conducted by the Bishop of San Joaquin, the Rt. Rev. L. C. Sanford, D.D.

Mrs. Miller was the daughter of William Brandt, a prominent state attorney. She contributed many articles to the *Atlantic Monthly* and other magazines, several of her articles being syndicated.

She was descended from a long line of jurists and members of the family were lawyers during five generations. The family provided two governors, one for New York and the other for Connecticut.

Until she became ill in 1922, Mrs. Miller was active in club and social affairs and served on the orphanage board many years ago before the care of orphans became the duty of the county.

EDWARD SANFORD PEGRAM

ROME, N. Y.—Edward Sanford Pegram of New York, vestryman of the Church of the Transfiguration, and sometime treasurer of that parish, died at his hotel here, March 27th, of pneumonia and heart disease. He was 70 years old. He is survived by his widow and a son.

WINTHROP SARGENT

HAVERFORD, PA.—Winthrop Sargent, well known business man, genealogist, and Churchman, and member of an old New England family, died on March 29th at his home in Haverford, at the age of 78.

He was the author of *Early Sargents of New England* and other genealogical writings. In 1911 he was selected by Governor Tener as chairman of a special committee to study the chestnut tree blight in Pennsylvania. He was a son of the late Dr. Winthrop Sargent and Elizabeth Tunis Browne Sargent, of Philadelphia.

His wife, Mrs. Emma Worcester Sargent, four sons, Winthrop, Jr., of Ardmore, Gorham Parsons, Samuel Worcester, and Fitzwilliam, of Haverford, and a brother, Fitzwilliam Sargent, of Mahwah, New Jersey, survive him.

Funeral services were held in Old St. David's Church, Radnor, on March 31st, with burial in the churchyard.

ELIZABETH JOHNSON TUPPER

FRESNO, CALIF.—Mrs. Elizabeth Johnson Tupper, 72, a resident of Fresno since 1876, died March 14th at her home. She is survived by five sons and two daughters: J. T., Dr. R. B., W. C., and D. L., all of Fresno, and S. J. Tupper of San Francisco; Mrs. W. T. Kirkman of Bethany, and Mrs. Neil Jorgensen of Fresno. Funeral services were conducted by the Bishop, the Rt. Rev. L. C. Sanford, D.D., at the Cathedral on March 19th, interment being made in Mountain View Cemetery.

Mrs. Tupper was the only surviving charter member of the St. James' Church founded here on December 15, 1879.

NEWS IN BRIEF

CALIFORNIA—The Rev. Dr. Alexander Allen, rector of St. Paul's Church, Oakland, who was taken seriously ill on Palm Sunday, and is still lying in a critical condition at the city hospital, is reported somewhat improved.

COLORADO—The hunger of people for religion was demonstrated on Good Friday when 20 people drove nearly 50 miles from the little town of Saguache to Alamosa to attend the three hour service, conducted in St. Thomas' Church, Alamosa, by the Bishop Coadjutor of the diocese, the Rt. Rev. Fred Ingley, D.D. Communicants were present also from the towns of Monte Vista and Del Norte, and all parts of the San Luis Valley.—In accordance with his custom of spending Christmas and Easter in missions without priestly oversight, Bishop Ingley officiated on Easter morning at St. George's Church, Leadville, and at St. Albans', Florence, that evening, the two towns being 150 miles apart.—Mrs. E. T. Boyd, U. T. O. worker in the diocese and director of the work among the isolated, has just completed a tour of the state, stimulating work among the women and in the Church schools.—The crack drill squad of St. John's Military School, Salina, Kansas, appeared during Easter week at the Orpheum Theater in Denver. The boys were accompanied by Major Jerome L. Fritzsche, superintendent of the school and formerly rector of St. Michael and All Angels' Church, Denver.—St. Andrew's Church, Denver, has just completed redecorating the interior of the church to bring it in closer harmony with the mural installed some little time ago. The mural, by Albert Olsen, in five panels depicting scenes from the life of Christ, is the gift of Charles F. Hendrie. The walls

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have been painted and an entirely new system of indirect lighting installed. Eight new stations of the Cross, carved in walnut by Miss Mary Rathvon, have also been placed in the church, the remaining stations to be added during the year.

GEORGIA—The Rev. J. B. Moseley, pastor of the Seventh Day Adventist Church (colored), Savannah, and his congregation attended services at St. Augustine's on Easter Day.

HARRISBURG—The ecclesiastical court in marital relations, constituted by the diocesan convention held in Harrisburg on January 26th under Canon 17, met and organized recently in Harrisburg, Pa. The members of the court, elected by the standing committee of the diocese, are the Very Rev. Oscar F. R. Treder, D.D., Harrisburg; the Rev. Paul S. Atkins, York; the Rev. Arthur G. W. Pfaffko, Blue Ridge Summit; the Hon. Fred S. Reese, Carlisle; Harry S. Knight, Sunbury; William K. Meyers, Harrisburg; and Lesley McCreath, clerk of the court. Dean Treder was elected its president.—A son was born to Bishop and Mrs. Wyatt Brown on March 19th. He will be named Bertram after the Rev. Bertram E. Brown of Tarboro, N. C., brother of the Bishop. Bishop and Mrs. Brown have three other children.

KENTUCKY—The annual Call to the Ministry supper was held in the Cathedral House, Louisville, on a recent Friday evening, attended by boys and young men from the various city parishes. The Rev. John Gass made the principal address and other speakers were two of the former clergy from the western part of the diocese, the Rev. Charles F. Wulf and the Rev. Charles G. Leavell.—*Cathedral Notes*, the weekly paper issued for the Cathedral congregation for the past thirty-five years, has been discontinued as an economy measure.

MARQUETTE—Archdeacon Poyseor, at the request of Dr. John Wood, has been loaned for six weeks to the National Council to tell the story of the missionary work in the diocese of Marquette, in the largest centers of church life in the east. His itinerary will take him into the dioceses of Massachusetts, New York, New Jersey, Philadelphia, and others.

MARYLAND—On April 6th, the George Culbreth Thomas Memorial Hall of St. Thomas' parish, Hancock, was dedicated by the Bishop of the diocese, the Rt. Rev. Edward T. Helfenstein, D.D., assisted by the Bishop of Delaware, the Rt. Rev. Philip Cook, D.D. The address was made by the Bishop of Harrisburg, the Rt. Rev. Wyatt Brown, D.D.—So far 83 persons have been confirmed in St. Paul's parish, Baltimore, this month; 52 receiving confirmation at St. Paul's Chapel. A supplementary class is being prepared in the mother church.—St. James' Church, Monkton, was presented with a hammered brass toned processional cross in memory of Van Dusan Burton, given by his brother and sisters. The work was executed in the shops of A. R. Mowbray & Co., Ltd., London, England.

MARYLAND—Notwithstanding heavy rain, there was a total attendance of 1,633 persons at Grace and St. Peter's Church, Baltimore. Over 800 communions were made, 441 of these being at the two early services, and the offering at the close of Easter Day was \$5,297—a splendid example of sacrifice and generosity, as the congregation of this parish is feeling the depression acutely. Many members have lost almost their entire incomes, and many others are out of employment. This offering is all the more remarkable as it was only after a supreme effort that the parish was able to meet its missionary quota of \$17,435 at the close of 1931.—Easter 1932 was a great day in the history of St. James' First African Church, Baltimore. On that day the congregation took possession of the former Church of the Ascension. The first service was at 6 A.M., when about two hundred communed. The congregations at the services during the entire day were very large and the offering amounted to nearly five hundred dollars. The Rev. George F. Bragg, Jr., D.D., is rector of the parish and has been for forty years.

MASSACHUSETTS—The Rev. William Henry Pettus, rector of Grace Church, Everett, reported 2,034 persons in the congregations at the five services on Easter Day; 648 received the Sacrament at the three celebrations of the Holy Communion; 105 children and adults were vested and in the processions from the junior and senior choirs.

NEWARK—The engagement of Miss Florence Elizabeth Christiansen, daughter of Mr. and Mrs. Holger Christiansen, of Paterson, to the Rev. William L. Griffin, Jr., curate of St. Paul's Church, was announced on March 28th. The Rev. Mr. Griffin has served at St. Paul's since 1927. The wedding is to take place

early in the summer.—At least 8,000 people are conservatively estimated to have been present at the second annual Easter sunrise service on Garret Mountain, sponsored by the Paterson Council of Christian Youth and the Passaic County Christian Endeavor Union.—A total Easter offering of \$7,495, of which \$1,510 was presented by the Sunday school, was reported this year at St. Paul's Church, Paterson, the Rev. David Stuart Hamilton, D.D., rector.—A joint service participated in by the young people of the First Presbyterian Church, Ridgewood, and the Young People's Fellowship of Christ Church, took place at the former church on the evening of Easter Day.—On Palm Sunday evening a supper, attended by about seventy young men of the parish, was given in honor of Beverley Tucker White at St. Andrew's parish house, South Orange. Mr. White will become assistant to the rector, the Rev. F. Creswick Todd, early in the summer.—In the current *Junior Record* of St. Andrew's Church, South Orange, are found twelve essays by Sunday school pupils on the places to which their mite box offerings are to be sent. These places include the Philippines, Labrador, Alaska, Nevada, the mountains of the South, Liberia, Brazil, and Porto Rico. It is of interest also to note several matters which are mentioned in this parish paper for young people.

NEWARK—A communicant of St. Paul's Church, Paterson, Miss Martha T. Johnston, has recently been received into membership by the National Cathedral Association.—The sheriff of Bergen County has designated the Rev. William K. Russell, rector of Christ Church, West Englewood, as one of two voluntary chaplains for the county jail at Hackensack.

NEW HAMPSHIRE—With a communicant list of 416, St. Thomas' Church, Dover, reports 418 Communions made on Easter Day, 303 of which were made at the 6:30 celebration. The Easter Offering, including that of the mite boxes, was \$900. Ninety-six Communions were made on Maundy Thursday.

NEW YORK—On Easter morning there were dedicated three enameled stained glass panels in memory of Cyrus and Harriet N. Robinson and their brother, Richard Holt Robinson, at the Church of the Ascension, Mount Vernon. The memorial was given by Mrs. Clinton T. Taylor and Mrs. C. E. Mager in memory of their parents, and was unveiled by Miss Harriet R. Taylor. The subject is The Apostles Peter and John at the Temple Gate. The work was executed by James Powell and Sons (Whitefriars), Limited, of London, and designed by James H. Hogan. The only other example of this material is found in the Church of the Heavenly Rest, New York City and made by the same firm.—Dr. Archibald M. Campbell, a vestryman of Trinity Church, Mount Vernon, for over fifty years, was honored on Easter Sunday by unveiling a five-light chancel window in his memory, and at the same time an altar to the memory of the Rev. Raymond Brown, a former rector of the parish, was used. Hobart B. Upjohn, architect, executed the altar and the stone tracery which holds the window. The central light of the window has in the upper part The Triumph of Christ Over Death, the lower part The Crucifixion. At the base of the window apart from the main subject, there is shown Christ performing the miracles of healing. The window, designed by James H. Hogan, was dedicated by Bishop Manning on April 4th. James Powell

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and Sons (Whitefriars) Limited, of London, executed the window.

PITTSBURGH—At the request of Bishop Burleson and Dr. Lewis B. Franklin of the National Council a copy of the poster used by the diocese in connection with the Whitsunday offering for emergency of the national Church has been sent to every diocese in the United States. Regional meetings are being planned throughout this diocese in connection with the campaign. The campaign will close with a service at the Cathedral Whitsunday night with representatives from every parish and mission present to present the offering on the altar.—The class on personal religion which meets weekly at the Cathedral in charge of Dean High-Moor is attracting people from all sections of the county.—Bishop Mann and the Rev. Homer A. Flint, executive secretary of the diocese, are members of the central committee fostering the family relief for Allegheny County. This committee is organizing the relief for 28,000 families in distress at this time in Allegheny County.

QUINCY—The Rev. John S. Neal, rector of Trinity Church, Rock Island, has added to his mission stations Trinity Church, Monmouth.—A new set of violet eucharistic vestments has been presented to St. Andrew's Church, Peoria, by the altar guild.—Extensive repairs have been made recently in the organ at the Church of the Good Shepherd, Quincy, the Rev. L. C. Hursh, vicar.

ROCHESTER—Christ Church, Corning, asked for \$3,000 as an Easter offering toward its \$6,000 apportionment, for the Church's program which it has assumed in full. The rector, the Rev. Francis F. Lynch, reports that more than \$4,000 was received on Easter Day for this purpose, and remarks that this shows that missionary interest is not dead even in days of depression.

SAN JOAQUIN—Two chancel windows were installed recently in St. James' Cathedral in memory of Mrs. S. L. Strother, wife of the chancellor of the district, by St. Margaret's Guild of which Mrs. Strother had been president for years past. Many friends of Mrs. Strother also contributed to the memorial.

WESTERN NEBRASKA—It is estimated fully 1,300 people were in attendance at the various services held in St. Mark's Pro-Cathedral, Hastings, on Good Friday and Easter Day, with the largest number in the history of the parish making their communions. All services were in charge of the dean, the Very Rev. Francis R. Lee.

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